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The
REAL CHINESE
IN
AMERICA

*Being an attempt to give the general
American public a fuller knowledge
and a better understanding of the
Chinese people in the United States*

By J. S. TOW
Secretary of the Chinese Consulate General at New York
with the Rank of Consul-Eleve

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To My Cousin
KAI FU SHAH
Former Chinese Consul at New York
and
Minister to the United States

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INTRODUCTION

The usefulness of this book can be readily understood. There can be found no book giving such a full account of the Chinese in the United States as this, although there are several books written on the question of Chinese immigration. This book gives information concerning the life, character, business and organizations of the Chinese people here from the viewpoint of a Chinese observer, and being a Chinese he certainly is qualified to give such information, as it is impossible for an American to do so.

As a whole, the American people have never been given an opportunity to know the Chinese truly and fully. Comparatively few Americans know that there are, for instance, large Chinese trading corporations, banks and steamship lines. Fewer know that the Chinese here have been building modern houses in their colonies. Still fewer know that Chinese organizations in this country have been working towards the advancement and Americanization of their people. But this book affords one to know all these facts and more. Readers of this book will not fail to know that the Chinese are as intelligent and respectable

as any other people in the world and that they are not merely laundrymen!

This knowledge seems to be more important in view of the prevalence of some fictions, motion pictures and exhibitions, which depict the Chinese people in such a way as to discredit them, to arouse racial hatred and to estrange friendship between the two nations. The misimpressions and misunderstandings, which these fictions, motion pictures and exhibitions have created in the mind of the American public, must be rectified and corrected, and in rectifying and correcting them this book can do a good service.

The chapters on legal and social treatment of the Chinese in this country are of equal importance, as the American public is scarcely aware of it. If the treatment is right and fair, the American public should rightly be proud of it; while if not, it may become aware of it from these chapters.

In expressing his opinion, the author is most fair. He praises good points of his fellow citizens in this country, where praises are due, but he also condemns unreservedly their shortcomings which reflect upon the good name of their nation. While he criticises certain unfair treatment which the Chinese have received here, he does not fail to

appreciate the good will of those who have helped and understood them.

The author has been in this country for the last eight years, during which time he has had excellent opportunities in studying the conditions of the Chinese people here and matters concerning them. His experience in the Consular work has perhaps helped him in writing the book; but it is undoubtedly his anxiety in bringing about a better understanding between the peoples of the two great sister Republics that has prompted him to do this work.

He makes a number of constructive suggestions for achieving a better understanding and a closer friendship between the two peoples, so far as he deems necessary. These suggestions should, therefore, be accepted in the same spirit as they are offered, and the author, who has devoted so much of his time outside of his duties in the Consulate General, should be given due credit for the worthy work he has done.

ZIANGLING CHANG

Chinese Consul General at New York

PREFACE

The purpose of this book is threefold. First, it is intended to bring out some important facts concerning the Chinese in the United States today—their living conditions, their morality and behavior, assimilation, occupations, business and organizations—with occasional reference to the historical background for comparison. The things the American public knows of the Chinese here are either not quite representative or not representative at all. Because of this the knowledge of the American public of the Chinese and their affairs has been not only limited, but also incorrect. This limited and incorrect knowledge has stood in the way of promoting friendship between the two peoples and, unless it is improved and corrected, a better understanding cannot be realized.

Secondly, it is intended to express a Chinese viewpoint of the affairs of Chinese in this country and of the treatment they receive here as aliens. Heretofore, the Chinese viewpoint has been seldom expressed to the American public. The Chinese might take action to defend their rights, but seldom have they sought public opinion. When

mistreated or misunderstood, they might try to remedy the situation, but very seldom have they appealed to the public. It is perhaps because of this that they have not been better understood and better treated.

Thirdly, it is intended to interest the American public in the discussion of those things that concern the Chinese in this country with a view to realizing a fuller understanding and a better friendship between the two peoples. While it is gratifying to note that the relations between the two Republics have long been cordial and friendly, working for a fuller understanding between the two peoples cannot yet be considered an unnecessary task.

In discussing the legal treatment of the Chinese in this country, I have taken pains to avoid the question of naturalization simply because I deem the present time inopportune to raise it. While the Chinese are not fully accorded their treaty rights, how can they hope for other rights and privileges? This question, I venture to hope, will be favorably settled some day, when American democracy approaches perfection.

The information in the following chapters has been gathered through my personal inquiry. Owing to the fact that my personal efforts are

necessarily limited and that no other means are at my disposal I do not pretend to assume that the facts given here are altogether complete, especially as the Chinese advance with great rapidity from day to day.

Furthermore, I wish to emphasize the fact that this book is written entirely upon my own private behalf and is in no way connected with any official or private organizations. I write it as a citizen, to whom opportunity has been afforded in observing the affairs and conditions of his countrymen here during his eight years in this country. The opinion here expressed, though representing a Chinese viewpoint, is therefore merely personal.

In conclusion, I wish to express my gratitude to those who have kindly rendered me their valuable assistance in securing information, especially Mr. T. H. Mei, President of the Chinese Consolidated Benevolent Association of New York, and Mr. Harry T. Yip, Secretary of the Chinese-American Citizens' Alliance in San Francisco. My thanks are due to those who responded to my inquiries and supplied me with information desired.

To those American friends who were kind enough to give me willingly upon my request their opinions on the Chinese in this country, I desire

to express my indebtedness and gratitude for their expression of friendly feelings and their good words.

Acknowledgment must be made to the Bureau of the Census of the Department of Commerce in Washington for the use of some of the material, and a part of the XIV (1920) Census, which was given me before publication through the kindness of Mr. W. M. Steuart, Director of the Bureau.

J. S. TOW.

New York, January 1923.

INTRODUCTORY CHAPTER

The Motherland of the Chinese

This chapter may seem out of place in this book, but it is considered necessary for the reason that the book is intended for the general American public. To those who have little or no knowledge of China and the Chinese, this short sketch may do a good service in giving them a historical and general view of the country from which the Chinese in the United States have come.

Chinese history goes back as far as 2800 B. C. The early emperors, Fu Hee, Shen Nung, and Huang Ti, created writing, the calendar, the compass, measurements, musical instruments, and agricultural and living implements. Houses of more than one story were built. Silk and herbs had been discovered. Trade was done at noon and transportation throughout the territories was opened. Political system was in evidence.

There came Yao and Shun, 2357-2206 B. C., under whom the earliest Chinese Republic was established and whose mild and exemplary reigns are lauded even today. Yu, the engineer who saved the country from the flood of the Huang Ho, or Yellow River, established the Hsia Dynasty

(2205-1784 B. C.), which was succeeded by Shang Dynasty (1783-1123 B. C.), during which Chinese civilization was developed still further.

At the beginning of Chou Dynasty (1122-249 B. C.), Chou Kung, or Duke Chou, standardized ceremonies and music, and composed the Chou Li, a description of the organization of the government and ceremonies. It was in this period that Lao Tsu (604 B. C.), the founder of Taoism, and Confucius (551 B. C.), the greatest of all Chinese philosophers and the enunciator of Golden Rule, and Mencius, the great apostle of Confucius, a contemporary of Plato, were born, lived and did their great work.

Chin Shih Huang Ti became the "First Universal Emperor" in 220 B. C. During his reign the Great Wall, 800 miles in length, was completed, remaining one of the oldest and greatest works of mankind.

In 102 A. D. General Pan Chau, who was sent by the emperor of Han to discover the West, reached the shores of the Caspian Sea. His sister, Pan Tsao, an authoress of note, was the first woman appointed Mistress of Poetry, Eloquence, and History for the Empress. The imperial library

then contained more than 10,000 volumes. Arts and literature and philosophy were greatly advanced.

At the closing of the sixth century, the Great Canal of China, about 700 miles long, was constructed, which remains as another of the great human undertakings. When the Tang Dynasty (618-906 A. D.) came into existence at the beginning of the seventh century, China reached the greatest point in her history. The Imperial University in the Capital was attended not only by thousands of her citizens, but also by a number of Japanese, Koreans and other people. The famous poet, Li Po, and the celebrated artist, Wu Tao Yuan, lived in this period. Governmental as well as social systems were developed to a greater extent than ever before.

When Europe was in the Dark Ages China tried out a system of state socialism under the Sung Dynasty (960-1126 A. D.). In the eleventh century the Premier, Wang An Shih, a socialist, actually put into practice a political system which was not even thought of in the West until centuries later. But it failed on account of the strong and persistent opposition of the conservatives, who opposed the revolution rather than the system.

In the fifteenth century, the first great encyclopedia was published, which required the work of 2,000 scholars and contained 500,000 pages. During the Ming Dynasty (1368-1643 A. D.), literature, art, and philosophy were further advanced, and in the seventeenth and eighteenth centuries, they flourished again under the leadership of Emperors Kang Hsi and Chien Lung.

Furthermore, there was much isolated ingenuity and invention throughout the Chinese history. "The Chinese knew of gunpowder in the sixth century," says H. G. Wells in his "Outline of History"; "They used coal and gas heating centuries before these things were used in Europe; their bridge-building, their hydraulic engineering were admirable; the knowledge of materials shown in their enamel and lacquer ware is very great." Continuing he says: "Chinese produced a profusion of beautiful art, some delightful poetry, astonishing cookery, and thousands of millions of glowingly pleasant lives generation after generation . . . And these things were attained without any such general boredom, servitude, indignity, and misery as underlay the rule of the rich in the Roman Empire."

But China's civilization came to a decay in the

nineteenth century under the Manchu regime. The morale of the nation was lowered. The corruption of the officialdom caused a general demoralization of the government. The country was mismanaged, the peaceful life of the people disturbed, and the productivity of the nation greatly reduced. Bandits began to appear. Famine and civil wars came to ruin the whole country. China then needed a reorganization and a revival of her civilization, even though there were no foreign invasions.

Unfortunately for China, foreign invasions came at just this time. This foreign invasion was very much more persistent and more menacing than any of those in her history, because it was backed up by a modern scientific civilization which China lacked. The disorganized and corrupt Manchu government was too weak to combat any organized and efficient forces. It was quite logical that the consequence of the meeting between the weak but boasting Manchu government and the trained Western forces, equipped with modern scientific weapons, was a series of military defeats which caused China not only the degradation of her former position, but also incalculable material loss in territory, lives, riches and rights. And at

the beginning of the twentieth century, after sixty years of struggle with foreign nations, during which time the ignorant Manchu government could not wake up to the necessity of adopting Western culture, China was almost broken into pieces. The misrule of the Manchu Dynasty could no longer be tolerated and the country must be saved.

Meanwhile, modern philosophies and republican ideas had taken root in China, in spite of the ignorant resistance of the Empress Dowager. Thanks to the efforts of Yen Fuh, Liang Chi Chiao and other leading scholars of China, works of Spencer, Darwin, Huxley, Adam Smith and others were translated, interpreted and widely circulated. Newspapers, periodicals and books advocating revolution and republican ideas hastened the awakening of the nation. In 1911 the Manchu Dynasty was overthrown, earlier than expected, and the Chinese Republic was established.

At the same time, modern sciences have been introduced through the efforts of foreign missionaries and Chinese students in foreign countries. Foreign languages, histories and geographies have been added to the courses of public schools. Modern methods of education, of public works, of business and of industry have been put into practice.

And today, after only twenty-five years of hard work, China has gained a knowledge of the West and the Western culture, greater than what the West has gained of China.

Yet the world today wonders why China is still politically disorganized and financially insolvent. How can China be politically well organized after this great change of government? In the first two decades of the United States, the thirteen states were scarcely more united than the North and the South of China today. The Chinese Republic is only twelve years old and China is ten times larger than were the thirteen states and has one hundred times the population.

How can China be financially solvent, when she must pay large amounts of indemnity to a number of countries every year, when her customs and other incomes are mortgaged, when her tariff is limited to only five per cent *ad valorem* on all articles?

China must be given time and freedom in her own affairs. Judging from what she has done in the past, we can be assured of her ability to solve her problems and of her great future. Be patient, be considerate, and we shall surely see a new, strong China and a new Chinese civilization.

CHAPTER I.

The Cause of the Early Chinese Immigration

It is unfortunate that the Chinese who first came to the United States were of the laboring class. It is more unfortunate that the first influx was in large numbers. This class of people have made a very unfavorable impression upon the American public towards the Chinese people; they caused great friction for many years between this country and China; and they created misunderstandings between the two peoples. Although they have been excluded, the ill-effects of their presence still remain. Even today, the general American public would not readily recognize a Chinese gentleman. He is usually taken for a Japanese, as he is well dressed and has a good appearance.

The earlier class of Chinese immigrants has been responsible for the ill treatment of the Chinese in this country. The merchants, students and others who have treaty rights to enter the United States still have to bear hardships which they would not have to bear if that earlier class of their countrymen had not come.

The coming of the Chinese to this country in large numbers began about 1850, from which date the number of Chinese immigrants increased every year. In 1854, 13,100 were admitted. They all came from Canton, or to be exact, from Kwang Tung Province whose capital is Canton, the city being the port of their departure. The 1860 census reported 34,933 Chinese in the United States. In spite of the rapid increase in Chinese population in this country, Chinese immigration was favored; and though the average annual rate of Chinese immigration in the next few years was 3,000, a treaty was signed between this country and China in 1868 to encourage more immigration. The following article was part of the treaty:

“The United States of America and the Emperor of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the free migration and emigration of their citizens and subjects respectively, from the one country to the other, for the purposes of curiosity, of trade or as permanent residents.”—
(Proclaimed July 28, 1868.)

Furthermore, the Act of the same year revising the Statutes of the United States provided the following paragraph which was intended to encourage foreign immigration:

"Whereas, The right of expatriation is a natural and inherent right of all people, indispensable to the enjoyment of the rights of life, liberty and the pursuit of happiness; and

"Whereas, in the recognition of this principle this government has freely received emigrants from all nations and invested them with the rights of citizenship; and

"Whereas, it is claimed that such American citizens, with their descendants, are subjects of foreign states, owing allegiance to the government thereof; and

"Whereas, it is necessary to the maintenance of public peace that this claim of foreign allegiance should be promptly and finally disavowed,

"Therefore, any declaration, instruction, opinion, order or decision of any officer of the United States which denies, restricts, impairs or questions the right of expatriation, is declared inconsistent with the fundamental principles of the Republic."—(Act of July 27, 1868.)

The result of this treaty and this law was an even greater influx of Chinese immigrants. In 1870 the Chinese population in this country was 63,199, an increase of 28,000 in ten years. The next decade saw a still greater increase and in 1880, the peak of Chinese immigration was reached, namely 105,465.

To know why the Chinese came to this country

in such numbers during those two decades, where they went and what they did in this country, it is necessary to review the conditions in California in that period.

California was then not yet developed. Its settlements were few and inconsiderable when the vast area west of Missouri was opened for settlement. It was too isolated, too remote and too difficult of access to receive any great increase of population. State after state had been admitted into the Union since the annexation of California. Many of them had outstripped her in growth. With all her wonderful resources she was too heavily handicapped to make great progress. She lacked water communications and primarily needed railroads, particularly a trans-continental railway. Her swamp lands needed reclamation; her mines, opening; her farms, cultivation; and other industries needed developing. But the accomplishment of all these great works which brought California the riches and glories that are hers today, came sooner than expected. And the Chinese, so condemned and despised in that whole region, were largely instrumental in bringing about that result.*

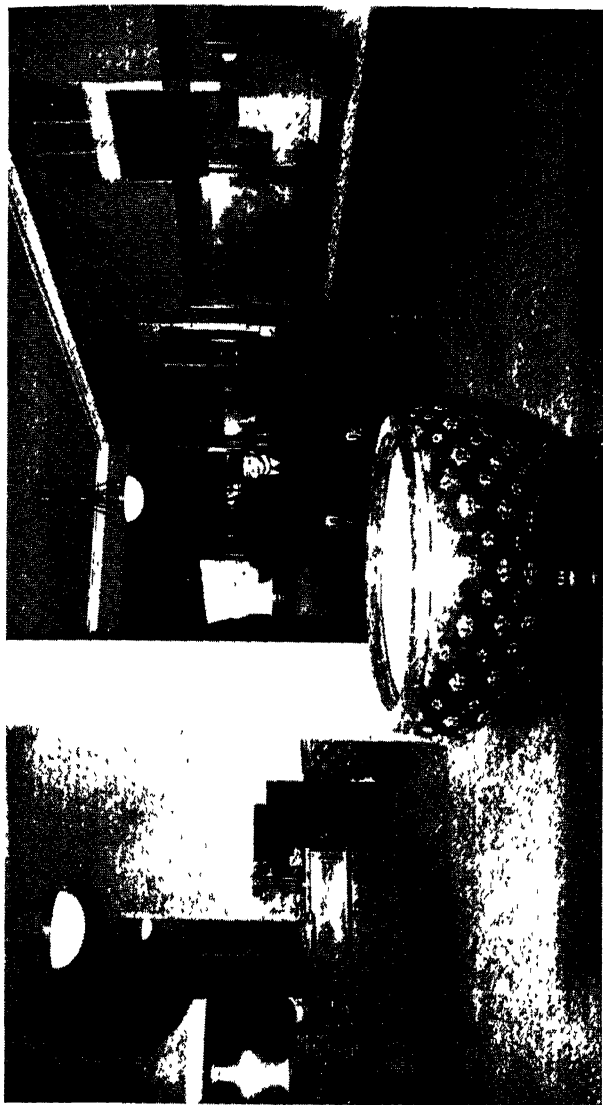
* George F. Seward, "Chinese Immigration in Its Social and Economic Aspects," pp. 16-17.

The Chinese who were brought to this country were mostly assigned to these great works in California. It was towards the close of the '70s when the demand for Chinese labor gradually decreased. The Central Pacific and the Union Pacific railways were completed; the 5,500,000 acres of swamp lands in California were mostly reclaimed; the mines there and in other western states were opened; the farms on the Pacific coast were developed, and general industries in the West reached a much higher stage of development than ten or twenty years before.

Meantime, a great flood of European immigrants arrived in California; they were also of laboring class. The labor elements had been organized and began to assert their influences. They gradually became powerful and were now able to sway the whole western country in politics. And not until then it was discovered that the Chinese were useless, undesirable and unassimilable immigrants! The question of Chinese immigration thus entered politics in this country. It became a subject of the party platform, and even of planks in a presidential campaign. Finally the whole country yielded to the demand of the anti-Chinese party. The Chinese, who were invited here to develop

California, who were guaranteed protection by treaty and statute, were now subjected to mob violence in the hands of those who organized themselves mainly for the purpose of securing better treatment for themselves!

In 1880 the government of the United States signed a treaty with China, securing the latter's consent to a temporary suspension of immigration of Chinese laborers into America. And in 1882 the first exclusion law was passed by Congress.



A Chinese Antique Store on Fifth Avenue, New York

CHAPTER II

The Result of Forty Years of Exclusion

The first ten years (1880-1890) of the exclusion of Chinese laborers from immigration into this country caused a great deal of confusion and resulted in successfully halting the influx of Chinese. The Chinese population for that decade increased only 2,000, whereas it had increased 42,000 in the ten years previous. Thus, when the Chinese population in this country in 1880 was 105,465, in 1890 it was 107,488.

This decrease did not satisfy the anti-Chinese party. In 1892 a wholesale exclusion law was passed which was intended to exclude all Chinese from immigration into this country, except a few restricted classes. This law required a registration of all the Chinese already in America. Many who did not register on account of ignorance were subsequently deported. The earning of a livelihood became more difficult for the Chinese here. Those who were frightened by the constant riots and the new laws began to return home or to seek refuge in other countries. Therefore, these laws worked not only toward the exclusion of the Chinese from immigration, but also to exclude

those already in this country, although the latter, when registered, were entitled to remain. Thus, the result of exclusion laws in the decade 1890-1900 was that it reduced the Chinese population to 89,863—a decrease of about 18,000. This rigid policy of exclusion continued and for the next ten years another 18,000 reduction was noted and in 1910 the Chinese population in the United States was only 71,531.

After the second exclusion law had become effective, a treaty was signed between China and this country securing China's consent to this total exclusion, with certain exemptions. The duration of that treaty was ten years, but in 1904, when it expired, no renewal was made. Thus the status of Chinese-American relations respecting immigration has automatically returned to the terms of the treaty of 1880.

Meanwhile, in protest against the policy of this rigid exclusion and harsh treatment of Chinese immigrants of the merchant and student classes and of those already in this country, a boycott of American goods in China took place.

The plea of American business men in China awakened the American public to the seriousness

of the situation. Many organizations in America, among which the American Asiatic Association was most prominent, appealed to the government for a more moderate policy. Public opinion in the East was quite indignant over the insatiable demands of the labor elements in the West. In a speech at Miami University on June 15, 1905, Hon. William H. Taft, then Secretary of War, said: "Is it just that for the purpose of excluding or preventing perhaps one hundred Chinese from slipping into this country against the law, we should subject an equal number of Chinese merchants and students of high character to an examination of such an inquisitorial, humiliating, insulting and physically uncomfortable character as to discourage altogether the coming of merchants and students? . . . We must continue to keep out the coolies, the laborers, but we should give the freest possible entry to merchants, travelers and students and treat them all with courtesy and consideration."

A milder administration of these exclusion laws followed, and together with the return of the Boxer indemnity to China by the United States, good will of the Chinese people towards America seemed to be restored. Yet China, having con-

sented to the suspension of Chinese labor immigration into this country, asked only fair treatment for her merchants, students and others who were entitled under the treaty to come here.

There was a reduction of another 10,000 in the Chinese population in this country between 1910 and 1920, when the census reports showed only 61,639 Chinese in the United States. In the forty years of exclusion, the decrease in Chinese population reached a total of 44,000 or 40 per cent of the population in 1880. Therefore, the Chinese population in this country at present is even less than fifty years ago. (63,199 in 1870.)

The tendency is still towards a steady decrease. The number of Chinese leaving this country every year will continue to be greater than the arrivals. With the present exclusion laws in effect, the number of Chinese immigrants of the merchant, student and other classes who are not supposed to be excluded, will not increase as Chinese citizens of high standing do not care to risk themselves here under these laws or to be treated in any way that might reflect upon their dignity.

Indeed, these exclusion laws have brought a remarkably satisfactory result to those labor ele-

ments that sought the exclusion of Chinese, though they have caused great embarrassment to both the American and Chinese governments, created serious misunderstandings between the two peoples, and have done much injustice to the Chinese of all classes.

CHAPTER III

Distribution and Composition of Population

As the Chinese were brought to this country to develop the West, the Pacific coast has been naturally the center of the Chinese population. Even today more than 55 per cent of the total Chinese population in this country are on the Pacific coast. Of the 61,639 Chinese in the United States in 1920, 34,265 resided on the Pacific coast.

During the last forty years the Chinese population on the Coast decreased 53,000 or 60 per cent. In other words, the present population there represents only 40 per cent of that of forty years ago, as the following table will show:

Year.	On Pacific Coast.	In Whole U. S.
1880	87,828	105,465
1890	85,272	107,488
1900	59,779	89,863
1910	46,320	71,531
1920	34,265	61,639

Of all the Pacific States California takes 80 per cent of the Chinese population, numbering 28,812, according to the 1920 census. For the ten years ending 1919, according to the report of the California State Board of Control, the number of Chinese departures was about the same as that

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of arrivals, but the number of Chinese deaths exceeded births by 3,000 and therefore the total population in that state decreased by that number.

It is interesting to note the contrast in the case of Japanese population there, which has more than doubled itself in the same period. The report of the California State Board has made the following comparisons:

	Chinese.	Japanese.
Population on April 15, 1910.....	36,248	41,356
Immigrants to Dec. 31, 1919.....	11,914	32,196
Total.....	48,162	73,552
Emigrants to Dec. 31, 1919.....	11,125	7,110
Balance.....	37,037	66,442
Immigrants from Ha- waii	108	506
Births	3,741	27,828
Total.....	40,886	94,776
Deaths	7,615	7,497
Population on Dec. 31, 1919.....	33,271	87,279

The next section of importance with respect to Chinese population is the Middle Atlantic coast, where 8,812 Chinese resided in 1920. In the East

North Central States, the Chinese population has also gained during the last forty years, now numbering 5,043. The rest of the Chinese population is scattered over other parts of the country representing only 20 per cent of the total population, as the following table will show:

The Whole U. S.	61,639	100%
Pacific States.....	34,265	55.5
Middle Atlantic.....	8,812	14.2
East North Central.....	5,043	8.2
Mountain	4,339	7.0
New England.....	3,602	5.9
South Atlantic.....	1,824	2.9
West North Central.....	1,678	2.7
West South Central.....	1,534	2.5
East South Central.....	542	.8

The states having a Chinese population of more than 1,000 are as follows:

California	28,812
New York	5,793
Oregon	3,090
Illinois	2,776
Massachusetts	2,544
Washington	2,363
Pennsylvania	1,829
Arizona	1,137
New Jersey.....	1,190

The Chinese reside mostly in the cities. In almost every city that has a large population, there are found a number of Chinese. The fol-

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lowing table gives an idea of how the Chinese population is distributed in various cities in this country.

California:

Berkeley	337
Fresno	617
Los Angeles	2,062
Oakland	3,821
Sacramento	831
San Diego	254
San Francisco	7,744
San Jose	341
Stockton	1,071

Illinois:

Chicago	2,353
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Louisiana:

New Orleans	246
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Maryland:

Baltimore	328
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Massachusetts:

Boston	1,075
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Michigan:

Detroit	438
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Missouri:

St. Louis	328
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New Jersey:

Newark	281
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New York:

New York	5,042
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Ohio:

Cleveland	275
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Oregon:

Portland	1,846
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Pennsylvania:	
Philadelphia	869
Pittsburgh	306
Washington:	
Seattle	1,351
Washington, D. C.	461

Of the forty-two races and nationalities in this country the Chinese population is twenty-eighth. It is only 56 per cent as great as the Japanese population; but if it is compared with some of the largest foreign populations here the Chinese represent a ratio as small as 4 or 5 per cent. According to the 1920 Census, the foreign populations in this country were as follows:

Race or Nationality.	Population.
1. German	1,686,102
2. Italian	1,610,109
3. Russian	1,400,489
4. Polish	1,139,978
5. Canadian	1,117,878
6. Irish	1,037,233
7. English	812,828
8. Swedish	625,580
9. Austrian	575,625
10. Mexican	478,383
11. Hungarian	397,282
12. Norwegian	363,862
13. Czechoslav	362,436
14. Scotch	254,567
15. Danish	189,154

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16.	Greek	175,972
17.	Jugo-Slav	169,437
18.	Finnish	149,824
19.	Lithuanian	135,068
20.	Dutch	131,766
21.	Swiss	118,659
22.	French	118,569
23.	Japanese	110,010
24.	Rumanian	102,823
25.	Portuguese	67,453
26.	Welsh	67,066
27.	Belgian	62,686
28.	Chinese	61,639
29.	Syrian	51,900
30.	Spanish	49,247
31.	Atlantic Islanders ...	38,984
32.	Armenian	36,626
33.	Alsace-Lorraine	34,321
34.	West Indian	26,369
35.	Gen. and So. American	20,929
36.	Turkish	13,894
37.	Newfoundlander	13,242
38.	Luxemburger	12,585
39.	Australian	10,801
40.	Bulgarian	10,477
41.	Albanian	5,608
42.	Palestinian	3,202

In the Chinese population here are included 18,532 native-born Chinese, who are, in fact, American citizens. This number represents more than 40 per cent of the total Chinese population, a gain of 15 per cent for the last decade and 30 per cent for two decades.

IN A M E R I C A

Year.	Native Born.	Foreign Born.
1920	18,532	43,107
1910	14,935	56,596
1900	9,010	80,853

From the above statistics, we find that the Chinese birth rate in this country has been at about 4,000 per ten years. The increase in the percentage of the native born has been, therefore, due to the large and steady decrease in the foreign-born population, which decrease was about 37,000 or 45 per cent in the last twenty years.

Of the whole population the number of females is only 7,748, which is less than 8 per cent, although the percentage ten years ago was still smaller. This is due to the difficulties which confront the Chinese already here in bringing their families to this country.

The Chinese population in this country may be divided by age clearly into three divisions. The number of those under 30 equals those between 30 and 50, and also those over 50, each occupying a third, or about 20,000, as the following table will show:

Age.	Number.
Under 10 years.....	5,409
10 to 19 years.....	4,765
20 to 29 years.....	10,124

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30 to 39 years.....	10,001
40 to 49 years.....	10,872
50 to 59 years.....	11,639
60 to 69 years.....	6,807
70 to 79 years.....	1,572
80 to 89 years.....	171
90 to 99 years.....	15
100 and over.....	4
Unknown	260

CHAPTER IV

Living Conditions

The Chinese in this country, like other foreign nationals, mostly live together. In every city, large or small, if there is a Chinese population, there can be found a Chinese colony, commonly called "Chinatown." The reason for their living together is primarily to make themselves feel at home and partly to be able to help one another better.

In this connection it must be understood that when these colonies were first established, the residents were mostly of laboring class whose living conditions naturally did not come up to the standards of other classes. The Chinese were therefore largely unwelcomed and had to go to the localities where similar classes of other peoples were found. This fact caused conditions in these colonies to become steadily worse; and, as the years went by, the landlords took advantage of their good-nature and they had to be content with their dwellings and their wear and tear.

If there were no prejudice against them, they would long ago have moved out of their old

colonies. In view of the general attitude in this country towards them, they considered themselves fortunate if they were able to have their residence here at all. They could hardly think of having the privilege of living among the American people, no matter what classs they themselves might belong to.

The coming of the better classes and the going of the laboring class has, however, improved the general attitude of the American public towards the Chinese. Their efforts to live among the American people have not altogether failed, though some parts of the country are still prejudiced against them.

At the same time those who cannot move out of their colonies for business reasons have constantly been making efforts to improve their conditions of living. Many of the native born Chinese have bought their properties and built new houses for the old ones. Large stores and restaurants have been opened. Modern improvements have been introduced in their colonies. The efforts of modernizing and improving their conditions of living are in evidence wherever there is a "Chinatown."



The Canton Bank Building in San Francisco

It is well known that the "Chinatowns" of San Francisco and New York are the largest of all Chinese colonies in this country. For this reason it may be interesting for us to inquire into the conditions of these two "Chinatowns."

The old "Chinatown" of San Francisco has long been a favorite subject for fiction writers in this country because there they have been able to employ the best of their talent to exercise their mysterious "oriental" imaginations. Conditions there, as a matter of fact, left much to be desired, owing to the fact that the colony was overcrowded by the people of the laboring class, who, like other foreigners of their class, knew little of sanitation and cared still less. The population then was many times as large as it is now, living in an area much smaller than the present "Chinatown." The result was that it was beyond human power to remedy these conditions. It is wondered if it would have been possible for any people to overcome the situation under the same circumstances.

In spite of these conditions, the low mortality and the absence of epidemic diseases among the Chinese population there were quite noticeable. Even in the horrifying report of the Board of

Supervisors of 1885, the absence of filth diseases was wondered at, but that was attributed to opium smoking. The San Francisco News Letter remarked that it was a wonder that gambling was not lauded as a means of warding off diseases and added:

“But if the health of the Chinese does, indeed, compare in any respect whatever more than favorably with that of other citizens it is clearly because the sanitary conditions of the city is worse than that of Chinatown. . . . Nor do the personal habits of the Chinese favor the production of filth diseases. The reporters only show their ignorance in stating that the Chinese are badly fed and clothed. They live abstemiously for their work is not laborious and they are cleanly in their person. It may be doubted if the opium habit is more destructive than the alcohol abuses.”

The fire of 1906 burned down this old and notorious “Chinatown” and the entire district has been rebuilt. Streets have been widened, and large and tall buildings erected. There one may find the work of the Chinese settlers, who have been given an opportunity of conducting and managing local affairs. There the advancement of the younger and more educated generation may be seen.

It may be a matter of regret to the fiction writers that this great change in "Chinatown" has taken place. But to those who are interested in the social welfare of the people, it has some significances. The absence of fascination of the old "Chinatown," according to Charles F. Saunders, in his "Finding the Worth While in California," "is due to the relative newness, but more I think to the change that the revolution has brought over the aspect of the Chinese people themselves—the operation of this spirit of New China which wills not of queues and is prone to invest itself in American clothes."

In view of the newness of the present "Chinatown" of San Francisco, the "Chinatown" of New York is the oldest—and the largest next to San Francisco,—of all Chinese colonies in this country.

When New York was young, the East Side was indeed one of the finest residential sections of the city. After the Civil War, rapid expansion in the city took place from decade to decade, industries grew tremendously, residential sections extended farther and farther uptown, new and lofty buildings were built in sections where not long before there were only country sites;

but unfortunately the East Side remained the same, though here and there a few new buildings may be found.

The backwardness of the East Side is usually attributed to its residents, most of whom are immigrants, who have come from the poorer and less educated classes in foreign countries. But is it really the fault of these residents that it is backward? They are only tenants. Is a tenant expected to keep the house he rents for residence or business in repair? Is he responsible for how it was built and how it is kept? It is generally known that public sanitation on the East Side is not well attended to, streets are narrow and unclean. Are the tenants there responsible for these conditions too?

"Chinatown," situated on the East Side, close to the Italian, Jewish and other foreign colonies, has never been under the influence of a good example in regard to the improvement of living conditions. In fact, attempts to improve these conditions by the Chinese residents themselves have often been handicapped owing to the difficulties arising out of the general conditions of that locality. Therefore, "Chinatown," as well as its neighbors, suffers many undesirable, inev-

itable effects of congestion and limitation, which are not necessarily caused by the particular inhabitants.

In spite of the difficulties that confront them in the development of their colony, the Chinese there have during recent years made a number of notable improvements in their community. Stores have been expanded and modern business devices installed. Many large restaurants of Broadway fashion have been opened. The most notable of all the improvements so far accomplished in "Chinatown" is the erection of a new club house by the On Leong Merchants' Association at 41 Mott Street, the center of "Chinatown." It is a modern fire-proof apartment house, the only one in its vicinity, built upon the ground upon which only a few years ago stood a small old-fashioned and shabby house. This red brick building is five stories high,—the first two stories are occupied by a restaurant, and on both the third and fourth floors are four apartments, each consisting of four rooms and bath, all completely modern; the top floor is the meeting hall of the Association, above which is a red tiled roof with a Chinese-fashioned pavilion on the center. Indeed it is one

of the greatest achievements of its kind in the whole East Side.

It is hoped that the fiction writers and film producers will utilize these facts in depicting "Chinatown" and that sightseers will take special notice of these things to compare with what is usually told to them on their curious trips.

The Chinese population outside "Chinatowns" has been greatly increased in recent years. More Chinese stores and restaurants have been opened outside the colony. Merchants who are not satisfied with conditions in "Chinatowns" have moved away and opened their offices among American business men. Moreover, since the world war there have come a large number of Chinese merchants of the more prominent and influential class from all parts of China. More Chinese students have come to study in American colleges and universities. Indeed the more educated and better assimilable Chinese can be found everywhere more readily than a decade or two ago.

The life of the Chinese merchants of the modern type is no different from that of the Americans of the same station. Their methods of conducting business and ways of living are

identical to those of the American people. Indeed they do not work any more or indulge in recreation any less than others. Many Chinese business men have their own houses in the suburbs, coming into town in their own automobiles. Others live in exclusive apartments in expensive residential districts. Offices of the Chinese firms are found in the most important business sections, such as Wall Street, Fifth Avenue, and Broadway.

The Chinese students' life here is, of course, like that of the American students. Except those living in the dormitories of their respective colleges, they establish their lodgings and sometimes board with American families. Their adaptability and behavior are such that they are often preferred by these families. And often they begin as tenants and end as good friends.

The only Chinese residents outside "Chinatowns" who have not progressed in their living conditions are perhaps the laundrymen. They still keep to the old type, though many have improved their establishments and use modern machines. As a whole they lack adaptability owing largely to the fact that their opportunity of learning and studying has long been lost.

CHAPTER V

Morality and Behavior

Since the establishment of Chinese colonies in this country, much has been written about them. The most misleading accounts are those stories of so-called "life in Chinatown," which usually describe Tong wars, opium dens, gambling houses and other criminal and unlawful undertakings.

Let us understand the meaning of the word "life" so that we may understand the real "Chinatown," and the Chinese people here. Does not the life of a people mean their morality, behavior, living conditions, occupations, businesses and organizations taken as a whole? Can the criminal acts and unlawful doings of some bad characters, which the people themselves condemn, properly be said to represent the life of the people?

While it is not denied that in the past Tong fights, opium smoking and gambling have been great evils in "Chinatowns," it certainly cannot be said that the majority of the people were involved.

"The distorted and vicious image thus presented," said Professor Coolidge after having given an account of San Francisco "Chinatown" as generally viewed, "was not at all the Chinese whom the banks, mercantile houses, express companies, insurance agents and business men knew; nor the one familiar to missionaries and teachers; but he was convenient for the politicians and agreeable to the sand-lot and therefore he has become the traditional bogey for public use. It is essential to an estimate of the true value of the Chinese immigrant to know the decent Chinese as he has been living in Chinatown through these fifty years. While high-binders, opium fiends, gamblers, prostitutes and criminals—the riff-raff of the people—have been constantly in the public eye, the average, respectable, dignified, industrious, law-abiding and reticent Chinese have come and gone without being known or appreciated." *

It may be noted that since they became useless to the sand-lot politicians, the Chinese have become victims of fiction writers and film producers and exhibitors. Indeed they have been

* Chinese Immigration, Page 402.

good capital for many people, who have made great profit out of them.

This scandalous vilification cannot, however, change the fact that the Chinese are a peace-loving and law-abiding people. Except for a few who committed crimes of personal vengeance or because of wicked character, (which is not altogether unknown to other nationalities), the Chinese residents here have never failed to observe the laws and maintain order.

During the fatal days of senseless Tong fights, the Chinese merchants, students, and other responsible citizens always resented seeing the good name of the real Chinese ruined, and having no other course to pursue, they organized committees for mediation and arbitration. Even when some of the wicked characters committed crimes in "Chinatowns," those not involved were not molested. Still less were Americans and others molested in any way for any purpose.

However, during the anti-Chinese movement in this country, riots and murders were committed against the defenseless Chinese, who received little or no protection, and consequently many lost lives and property with their mur-

derers unpunished. Even today, robberies and theft and sometimes murders, are committed against the Chinese in their laundries and restaurants situated in quiet and unprotected localities. Mischievous boys often take advantage of their good behavior and throw stones or snow balls at them.

"As a body in this country," said Rev. Loomis in an official report on Chinese Immigration during the anti-Chinese movement, "they (Chinese) are a quiet, inoffensive, docile people. There are none among them like the hoodlum element among our lawless boys and young men. There are none who compare to the low, profane, debauched, drunken crowds that infest portions of most American and European cities."

"As for intemperance, with its loathsome exhibitions," says Hubert H. Bancroft in his "Why a World Center of Industry at San Francisco Bay?", "I have lived an eye-witness of their habits in California for over half a century, and I have never seen a Chinaman drunk on the street or in any way disorderly or standing at the bar of a drinking saloon, where hundreds of thousands of Americanized toilers congregate daily for intellectual improvement and generous

living. I have never seen a Chinaman begging anywhere or in any way, while one constantly encounters on the street lusty white men asking for money with which they buy food, thus in these and other ways falling below in manliness and decency the despised Asiatics of the cheaper wage."

Mr. Thomas J. Noonan, Superintendent of the Rescue Society, which has a branch in New York's "Chinatown," says: "For twenty years I have come in contact with the Chinese people and my dealings with them have always been most satisfactory. I have found them to be absolutely honest and law-abiding. I have never had one single unpleasant experience during all that time. Americans, as a whole, should know more than they do about the Chinese."

As a rule, the Chinese always love their families and neighbors. The Chinese children respect their parents and the aged. While in the American cities we often hear of sons and daughters deserting and ill-treating their parents, we hear nothing of this sort among the Chinese children. We read in the daily newspapers much about the domestic troubles among

the Christian families, but we find peace and contentment in the Chinese homes.

Miss Margaret P. Rae, Principal of Public School No. 1, New York City, gives an interesting account of the home life and children in "Chinatown" as follows:

"It was my privilege a few years ago to become intimately associated with the children in Chinatown. I visited the homes of the children, saw the mothers and became familiar with home life. It was wonderful to meet the picturesque women in their dainty homes. The women are very shy, diffident, retiring and seldom leave their homes. They are most hospitable. Tea is served immediately upon entering the home and there is a decidedly friendly atmosphere. The Young Women's Christian Association on Mott Street is doing a great deal to bring to the Chinese women a knowledge of the customs and ideals of America.

"I have become acquainted with the Chinese children and find them the most delightful type of child that I ever met. The heritage of ages of culture has left its mark and we have today in our city children who are models of courtesy, gentleness, honesty, cleanliness and industry. In their work at school, I found them very intelligent, securing high marks in various school subjects and usually standing at the head of the class."

"It is very unfortunate that the Chinese people are grossly misunderstood in this country," says Miss Mary E. Banta, Superintendent of the New York Society of the Methodist Episcopal Church. "They are so misunderstood that those who do not know them are usually afraid to make their acquaintance. But in my sixteen years' relations with them, I find them but a nice, kind and respectable people. Indeed, I know many others who were at first afraid to know them, but who regretted afterwards that they had done them gross injustice." Miss Banta continues:

"It is of course hard to establish friendship with the Chinese women, most of whom do not understand the English language. But one must show her sincerity, that she is a friend and not a sight-seer or an explorer, before she will be welcome. Once friendship is established, she will be entrusted with confidence. The Chinese women are very grateful, kind and friendly if they are rightly treated. The Chinese husband is kind and considerate to his wife and in general the Chinese home life in Chinatown is just as happy as ours.

"The idea that the Chinese parents dislike daughters is utterly untrue. I personally have seen many Chinese parents demonstrate their love for their daughters. They give their daughters nice clothes and education

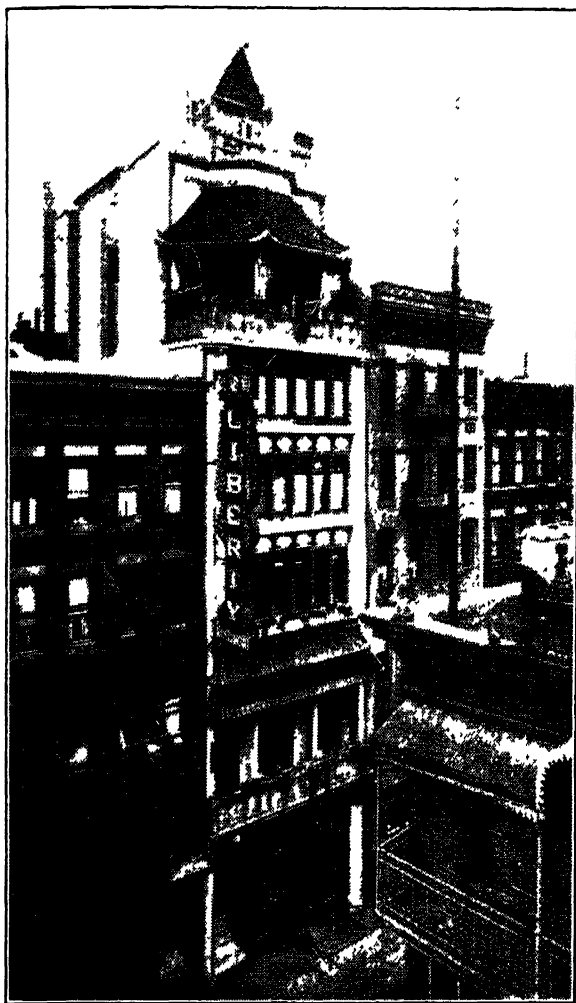
just as much as, if not more than, they give to their sons.

"Among the East Side people, it is noticeable that children of foreign parents who do not understand English, act and feel as superiors to their parents when interpreting for them. This, however, does not exist among the Chinese children. It is perhaps due to their early trained reverence for parents. It is indeed one of the excellent characteristics of the Chinese people."

The moral standard of the Chinese people who live in the malodorous environment of Chinatown is equal to the highest of any in that vicinity, according to Dr. John R. Henry, superintendent of the Church of All Nations in New York. "This is remarkable because it is so near Chatham Square where all sorts of undesirable American elements center," he says and continues:

"The younger Chinese are especially progressive. I have attended their dinners many times. They dress well, speak good English, and have the best speakers obtainable at their celebrations. In fact, it would be easy to imagine oneself at a college banquet instead of one conducted by immigrant boys of high-school age.

"I have known the Chinese people for thirty years and my relations with them have been most cordial. There are three good qualities I find in them as a whole: First, respectful-



The Clubhouse of the On Leong Merchants' Association
in New York

ness. They are invariably respectful to others, and this is true generally whether they like one or not. They may not be Christians but they respect those who are. They are not prejudiced in religious matters although they have been given little opportunity to know our religion, our better society, and our aspirations. Therefore, the Chinese in turn should be respected. **Second**, gratefulness. They are a very grateful people. If one has the good fortune to do them a favor, they try to do twice as much for him in return. I have had considerable personal experience with them in this respect. **Third**, politeness. All Chinese seem to be polite, whether they be scholars or workmen, they give due courtesy to others and unlike many of our business men who are too busy to be polite, courtesy seems to be one of their national traits.

"I trace these three qualities of respectfulness, gratitude and courtesy back to their home training. Every Chinese is influenced by this age-old training of the Chinese home, be he humble or rich, and that is why these virtues seem so natural to them."

CHAPTER VI

Assimilation

"The Chinese would appreciate America much more if they were not surrounded by drab environments in our big cities. It is the duty of Americans to put into the Chinese quarters, as well as into other foreign settlements, healthful American institutes and influences in order that the Chinese may become acquainted with the higher moral and intellectual standards of the American people."

The above statement is made by Dr. John R. Henry of the Church of All Nations in New York City. It is gratifying to find a fair-minded American who is willing to share the responsibility in the Americanization of aliens in this country. The general public is too critical. They criticise those who do not come up to the American standard, but do not question whether these poor foreigners are given an opportunity to be assimilated.

If a foreigner is discriminated against, if he is not equally treated wherever he goes, if he is looked upon with contempt and scorn, if he is regarded as undesirable and unworthy, and even if he is looked upon with indifference, is he en-

tirely to blame for failure in assimilation? When the anti-Chinese agitation was prevalent in this country, the Chinese could not freely make their residence where they pleased and they had to live together in their own colonies. Even today some parts of the country are still prejudiced against them and unwilling to receive them. Are they to blame for not being more assimilated than is expected of them?

"In proof of non-assimilation," said Professor Coolidge, "it has sometimes been asserted that the Chinese in this country are pagans and will always remain so; but the Protestant clergy who have attempted to convert them to Christianity reply that their work has been hindered by un-Christian treatment to which the Chinese have been subjected." Rev. Henry Ward Beecher once said: "We have clubbed them (the Chinese), stoned them, burned their houses and murdered some of them; yet they refuse to be converted. I do not know any way, except to blow them up with nitro-glycerine, if we are ever to get them to Heaven."

The Living Church recently printed a letter written by a Chinese student in this country to a friend in China, which contains the following:

"The people here as a whole have a strong sentiment against Chinese, so it is rather hard for a young 'Chink' to make acquaintances in refined society. . . . I don't feel at home at all. The hearty welcome I get from church people makes me feel the more that I am among strangers; they greet me so much more warmly than they greet each other, it makes me feel that I am different. I have written the following prayer for myself:

"'Almighty God, our Heavenly Father, Thou hast made the earth and the people thereon, white, yellow, red or black, at Thy will and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecution and scorn; give me wisdom that I may understand that peoples of whatever complexion are all Thy children and Thou art their Father and Creator.'"

The principal hindrance to the conversion of the Chinese, remarked Professor Coolidge, probably lies in the fact that the majority of Chinese in this country are adult men. Even among Americans the number of adult men who join the Protestant Churches at maturity is very small, and it is not surprising that only a relatively small number of Chinese have become Christians. But

the activities of both the Chinese and American missionary workers during recent years have proven to be successful. More missions of different denominations have been established in the Chinese colonies of large and small cities throughout the country. Sunday schools and Young Men's and Women's Christian Associations have been organized by the Chinese Christians. A Chinese Christian Association of North America has been carrying on constructive work among the Chinese here.

It has, however, often been asserted that the Chinese pagans are opposed to Christianity. That this is absolutely untrue is proven by the fact that the Chinese in New York a few years ago elected a Chinese Christian, a minister of the Baptist Church, as President of the Chinese Consolidated Benevolent Association, (who is commonly called the "Mayor" of "Chinatown"), and kept him in the office for two terms, or four years. The Christians may be prejudiced against the Chinese pagans, but seldom are Chinese pagans prejudiced against the Christians. H. G. Wells says the Chinese teachings are just like the Athenian philosophy. "Socrates was quite willing to bow politely or sacrifice formally

to almost any divinity,—reserving his private thoughts.”

The reason usually advanced for the Chinese being unassimilable is that they are a selfish people and that during their stay in this country they take no interest in the welfare of America, and therefore do not care for anything American. If they were really such, it would not be unnatural in view of the discrimination against them and the rights and privileges given to other races and nationals in this country. The fact is, however, just the contrary. Their loyalty to this country is no less than any other foreign born or native born foreign peoples. They have never been left behind when opportunities come for them to serve the country, even though they may not be called upon.

During the world war many Chinese citizens enlisted in the U. S. Army and Navy. Some of the veterans of the Chinese Revolution who were in this country offered to organize a Chinese division for the U. S. Army. The Chinese in different cities throughout the country gave their assistance to the war work campaigns and amply demonstrated their patriotism and loyalty. In New York the most notable patriotic

demonstration was the parade consisting of several hundred Chinese merchants, students, boy and girl scouts and others marching from "Chinatown" to the Altar of Liberty at Madison Square and thence to the "China Block" on Fifth Avenue at 52nd Street on China Day of the Fourth Liberty Loan campaign, which aroused the patriotism of many a citizen and which surpassed the activities of many other aliens in New York. Their willing subscription and the persuasion of their countrymen to subscribe to the Liberty loans and other war works may be interpreted as an expression of their gratitude and loyalty to America.

"During the period of the recent War when opportunities for self-sacrifice were so numerous," says Dr. Joseph D. Reardon, Principal of Public School No. 23 in New York, "the Chinese were unexcelled in loyalty, patriotism and devotion to duty. They have given abundant evidence of possessing all of the essential attributes of good citizenship and any failure to accord them just appreciation in this regard can only be attributed to the ignorance and prejudice of those unacquainted with them."

The decrease in the number of laboring people

and the corresponding increase in the merchant and student classes among the Chinese in this country during the last decade or two, together with the influence of the Chinese Republic, have indeed resulted in great improvements in conditions in the Chinese colonies and the modernization of the habits, manners and ideas of the people. Those who lost the opportunity of learning the English language have been studying it in their spare time. Their sons and daughters have been attending schools, colleges and universities, bringing home American culture to modernize their parents and relatives. In short, they have been working hard to improve their conditions, develop their communities and advance Americanism. These works are evident and can be seen by any one who wishes to see them.

Their apparent fault is that in the days of the most extensive self-advertising, they still adhere to their old teaching of modesty and care little to tell others their own virtues and good points lest they be not respected. At the same time they do not know how to cover their shortcomings, as others do. For these reasons they are

least understood and therefore subjected to ridicule and humiliation.

If a better assimilation of the Chinese in the United States is desired, it is outside moral support, not irresponsible criticism, that is needed.

CHAPTER VII

Occupations

According to the 1920 Census, the occupations held by the Chinese in this country were as follows:

1. Gainful Occupations

Agriculture, forestry and animal husbandry		5,049
Dairy farmers, farmers, stock raisers, foremen and laborers	2,818	
Gardeners, florists, nurserymen, and laborers	2,086	
All others	145	
Extraction of minerals		150
Manufacturing and mechanical industries		4,256
Food industries	1,968	
Building industries	942	
All others	1,346	
Transportation		790
Trade		7,477
Retail dealers	4,313	
Salesmen and saleswomen	1,658	
Clerks in stores	825	
Wholesale dealers, importers and exporters	142	
Proprietors, officials and managers	29	
Bankers, brokers and money lenders	26	
All others	484	
Public service		186

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Professional service	462
Domestic and personal service ..	26,450
Laundry operators	11,577
Laundry owners	982
Restaurant keepers	1,685
Servants	8,417
Waiters	2,810
All others	979
Clerical occupations	794

 All gainful occupations... 45,614

In explaining some of the figures, the Census states that some of the owners of hand laundries have been included in the laundry operators, that many clerks in stores were probably salesmen, and that some of the retail dealers were probably managers and superintendents of retail stores. It may also be noted that many cooks and waiters in Chinese restaurants have shares in the stock of their respective restaurants and clerks and salesmen of retail stores are mostly members of their respective firms.

As to the present conditions of the important enterprises undertaken by the Chinese in various lines, I shall devote the next chapter, giving a detailed discussion.

2. Students

There are in this country a number of Chinese students pursuing their regular studies

in schools, colleges and universities. The 1920 Census gives the following figures of the school attendance of the Chinese in the United States:

	Male	Female
Under 7 years of age.....	301	254
7 to 13 years.....	1,502	1,107
14 to 20 years.....	1,439	527
21 years of age and over.....	803	148
Total.....	4,045	2,036

In the public and high schools the children of Chinese residents here have been doing well. Their excellent behavior is generally recognized as their chief point of individuality, and their ability to pursue the courses is also acknowledged. "I cannot praise too highly the virtues of the Chinese children," says Dr. Joseph D. Reardon, Principal of Public School No. 23 of New York City, which is attended by several hundred Chinese-American children and some mature Chinese. "They make ideal pupils whom it is a pleasure to teach. Their conduct is always exemplary. Their kindness, gentility, respectful attitude to school and teachers, attention to business, persistent application to study, eagerness and capacity for work, endear them to their teachers and make them pupils devoutly to be wished. I have never known a

Chinese pupil to be a truant and during my nineteen years here I have never received a complaint against one for disorder of any kind. It is a credit to Chinese civilization and education that the ethical training of the young is so productive of such noble traits of character."

Indeed they often win prizes and medals in literary and other contests. There is Florence Low, a Chinese girl, who recently received a silver medal for the highest grade of her class at its graduation exercises in Public School 23 of New York City, and who several months ago won a prize offered by the New York Evening Post for the best essay on American history. The most extraordinary of all is the work of Ah Sing Ching of Hawaii, a 14-year-old boy of Chinese extraction, who recently won the first prize in the American Legion's essay contest for all American school children between 12 and 18 years of age. These show the standard of intelligence and the extent of Americanization among the Chinese-American children.

In the American colleges and universities there are a large number of Chinese students of mature age who have come to pursue the most modern courses given there and to specialize in

various studies, theoretical, practical, technical, industrial and commercial. Of these students several hundreds are sent here and supported by the Chinese Government. At present more than four hundred of them are supported by the American portion of the Boxer indemnity, which America has graciously returned to China.

The presence of these students in this country has indeed contributed to a great extent toward the restoration of a favorable attitude of the American public towards the Chinese. As a whole, they have made a good impression here among the intellectual class of people and have succeeded in creating a better understanding of China and the Chinese for the Americans.

Outside of their studies, the Chinese students attending colleges and universities here are always anxious to help their country. During the Peace and the Washington Conferences, they organized committees to assist the Chinese Delegations in presenting China's case to the American public. Like other Chinese in this country, they are also active in other patriotic works whenever they are called.

The result the Chinese students have obtained through their studies in American colleges and

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universities has proved to be a great factor in the modernization of China. As is well known here, many American-educated Chinese have become national and international figures, often controlling the fate of their country. According to "Who's Who of American Returned Students," there were in 1919 about six hundred alumni of American institutions in actual employment, classified as follows:

Education:

Administrators	38
Teachers	197

Government service:

Executive officers (including diplomatic and consular officers)	129
Legislators	3
Judicial officers	4

Technical and Professional work:

Architects	4
Engineers	95
Legal practitioners	6
Medical practitioners	35

Miscellaneous vocations:

Directors and employes in banks...	22
Managers and employes in manufacturing and commercial houses ..	38
Editors and correspondents	2
Librarians	2
Social and religious workers	21

Total 596



The Chinese Parade During the Fourth Liberty Loan Campaign in 1918, on "China Block," Fifth Ave. at 52d St.

(Chinese Republican Flag Red, Yellow, Blue, White, and Black)

CHAPTER VIII

Commercial and Industrial Enterprises

"I am personally acquainted with the Chinese in this country, who would reflect credit upon any people"; says Rev. William N. Hubbell, Pastor of the Mariners' Temple in New York City, "men of probity, of honesty and of purpose; merchants of trust; young men of promise. These men reflect the better China, the progressive China. They are positive additions to the wealth of the United States. They have utilized the large opportunities America offers, and have become builders of our civilization." This statement may sound too strong to those who do not know the Chinese people. But let us inquire into the facts and let facts prove whether it is an exaggeration or the truth. Therefore, let us analyze and discuss the commercial and industrial enterprises undertaken by the Chinese in this country.

General Importing and Exporting. Years ago Chinese merchants in this country knew only the importing business and imported only the goods which were the necessities of life for their countrymen here. They did this in a small

way with little thought of trade with Americans. The exporting business of this country with China was, therefore, conducted by American, English, German, and Japanese merchants.

The establishment of the Chinese Republic in 1912, however, awakened the people to many new activities of great importance. Improvements in industries and commerce have been made in China, which tend to encourage further developments. Foreign trade, which was long neglected by the Chinese, has begun to interest the people. Merchants of the more prominent and influential circles have come to find markets in foreign countries for their goods, and to import foreign goods into China. These merchants are of the modern type and from all parts of China.

During the last decade they have established new enterprises in the world commercial centers. Chinese trading companies of large capital, some of which are incorporated under the laws of different States, may be found in New York, Chicago, San Francisco and other cities. Chinese firms of high standing, having connections with large American concerns, enjoying high rating in Dun's and Bradstreet's, representing Ameri-

can manufacturers in China, are numerous. Direct trade between America and China, which has been only a half-fulfilled desire of both American and Chinese merchants, has begun to be realized by the presence in American cities of these Chinese firms.

The goods imported and exported by these firms are generally as follows:

Imports

Metals and ores:

Chinese needle antimony, antimony oxide, tin, tungsten, bismuth ores, manganese ores, asbestos.

Hair, bristles and hair nets:

Human and horse hair, wool, camels' hair and hair nets.

Oils:

Peanut, soya bean, China wood, peppermint, cassia.

Egg Products:

Egg albumen, yolk and powder.

Silk goods and raw silks.

Rugs and carpets.

Chinaware and lacquerware.

Miscellaneous:

Camphor, gall nuts, seeds, straw braids, hides and skins, rubber, raw cotton and wool, tea, peanuts, beans, etc.

Exports

Iron and steel products:

Bars, wires, structural shapes, tin plate, sheets, pipes, tubes, nails, hardware and tools.

Construction materials:

Cement, lumber, refractory bricks.

Chemicals and oils:

Dyestuffs, drugs, paints, gasoline and lubricating oils.

Paper of all kinds.

Machinery:

Textile, mining, milling, drilling machines and machine tools of all kinds.

Power plant and electrical equipment:

Boilers, engines, turbines, condensers, compressors, furnaces, super-heaters, feed water heaters, alternating and direct current generators, motors, switch-

Railway equipment:

boards, etc.

Locomotives, cars, rails.

Automobiles and motorcycles:

Passenger cars, trucks, motor buses, chassis, tires, batteries and all accessories.

Metal and metalwares:

Copper, brass, lead, zinc, aluminum, nickel, cobalt, etc.

During recent years some American business men, appreciating the value of Chinese cooperation in trade with China, have either organized companies with the Chinese or taken them into partnership. Those who desire to expand their trade to China have sent them there to act as their agents or representatives, thus solving the problem of finding competent Americans who

know Chinese trade methods, conditions and customs, and also the language.

Banking—It may be surprising to the general public that there is a Chinese bank in this country that has carried on a successful business for the last fifteen years. This bank was organized in 1907 as a California State Bank with an authorized capital of \$300,000, which has since been increased to \$1,000,000. The shares of this bank are owned exclusively by Chinese and there are at present about 500 stockholders, most of whom reside in America. The majority of the stock is held, of course, by Chinese who are American born citizens. Several years ago, a lot was acquired by the bank in San Francisco and a building constructed of steel and reinforced concrete with an exterior finished in glazed tile, representing an investment of over \$250,000.

The bank has grown consistently since its organization and at present it has deposits of more than \$4,000,000. The statement of condition issued by the bank recently is as follows:

Resources	
Loans and discounts	\$2,303,226.08
Bonds and U. S. Securities . .	950,785.88

THE REAL CHINESE

Bank Premises, Furniture and Fixtures	257,314.97
Cash and Due from Banks ..	1,272,184.90
Documentary Bills of Ex- change	211,120.37

\$4,994,632.20

Liabilities

Capital paid in	\$ 600,000.00
Surplus and Undivided profits	240,247.04
Unearned Interest	6,539.71
Dividends unpaid	6,359.00
Deposits	4,141,486.45

\$4,994,632.20

The Chinese bankers of the more modern type at home have also realized the importance of entering into relationship with foreign countries. The increase of China's trade with America, especially with New York, has required more banking facilities, and a year ago two Chinese banks opened offices in New York for the benefit of both Chinese and American business men. These banks render direct service through their head offices in China in connection with trade between China and this country.

Transportation — Eight years ago a Chinese steamship company was organized by a group of Chinese in San Francisco and a trans-Pacific service was inaugurated between China and

America. It is the only privately-owned steamship line operating regularly in the trans-Pacific passenger and freight service without governmental subsidy or support. The company has three steamers, namely the "China," the "Nanking" and the "Nile." The steamship "China," in service since the fall of 1915, is a ship 440 feet long, 48 feet wide, and nearly 33 feet deep, with a displacement of 10,200 tons, and a spacious promenade deck 220 feet long. In 1918 the steamship "Nanking" was added, which is slightly larger than the "China," having a displacement of 15,000 tons. The service of steamship "Nile" was inaugurated in 1919. With these three steamers running, the schedule of sailings from San Francisco has been made once every twenty days, plying between San Francisco and Shanghai, calling at Honolulu, Yokohama, Nagasaki, Manila and Hong Kong. During 1922 more than six thousand passengers were carried on these steamers.

A project has been made recently to establish a passenger and freight line between New York and China by way of Cuba, the Panama Canal, and Japan, which, it is hoped, will prove to be a success.

Shipping — As the Chino-American trade increases from year to year, more shipping facilities are demanded. The Chinese having seen this situation have also entered in the shipping business here. Both San Francisco and New York have Chinese shipping concerns, acting as the forwarding agents, custom and ship and insurance brokers, foreign freight contractors and traffic managers of both importers and exporters.

Specialties — There are a number of articles, whose volume of business has been so large that specialized firms have been established to deal exclusively in their respective fields. The more important articles are: Antiques, jewelry, needle work, bamboo baskets, and medicines.

Antiques, bamboo baskets, needle work and some of the Chinese jewels are imported for American consumption. Chinese medicines and books are entirely for the Chinese people here, though some people of other nationalities also believe in the Chinese herbs.

Art Goods Stores. Chinese art goods have recently become so popular that stores carrying these goods have increased in number and ex-

panded in size. In this line of business some of the Chinese artistic taste, refinement and skilled artisanship have found a way to be exhibited in this country. Chinese interior and exterior decorations, wood carvings, jade pieces, porcelain articles, Chinawares, hand embroideries, and jewelries are all appreciated by the American people. It is indeed interesting to note how Chinese things are regarded among the artistic and fashionable circles in New York. "The vogue for things Chinese," says a report in a fashion magazine, "is manifesting itself in some of ladies' dresses. The treatment of the jackets, particularly in the cut of sleeves, is patently Chinese. The trimmings, which run strongly to such things as braiding and embroideries, carry out the Far Eastern Motif."

Another report says: "The vogue of things Chinese spreading — just as it did in Chippendale's day. Both the Chinese colorings and designs—the famous 'Dragon of the Empire,' the pagodas, the tinkly temple bells, the strange, beautiful out-of-drawing trees and flowers and birds that never existed outside of a Chinese brain. Colorings that are glorious echoes of rare old Chinese pottery. Strange combinations

of blue and lavenders, of black, overlaid with color after color." Indeed the influence of Chinese art, which has been developed during the four thousand years of the Chinese civilization, has manifested itself among the American people of the more intellectual, more highly cultured, and the more refined classes.

Sundry Goods Stores — Most of the Chinese stores carrying sundry goods are found in "Chinatowns." These stores, owing to the limited space at their disposal, may look small and crowded. But this is not a basis to estimate the volume of their business. Indeed they do much more business in these stores than can be estimated by an outsider. Some of them have been trading with South American countries; some have connections with large American firms in this country; and others are commissioned by American steamship, insurance, phonograph companies as their agents for Chinese business. Many of these stores have their own trucks to make deliveries in the city.

The goods they carry vary in large number; thus they are called sundry. The most important of them are:

Chinese canned goods
Chinese vegetables

Teas
Candies
Soy sauce
Fans
Lanterns
Baskets
Chinese medicines
Chinaware
Chinese silks

Although these stores are mostly patronized by the Chinese residents here, some of their goods are beginning to interest the Americans. Among the Chinese foodstuffs, Chinese canned goods and vegetables begin to find way to the American consumers. Soy sauce and Chinese candies and teas are extensively used by American visitors of the Chinese restaurants. Chinese silks and Chinawares are also sold to the Americans in large quantities. Therefore the prospect of their business expansion can be foreseen and expected.

Restaurants. The Chinese restaurant came into existence in America because of Chop Suey, which, as is well known, is a name given to a certain Chinese dish, which is not at all of Chinese origin, by Li Hung Chang when he was invited by some Chinese merchants here to a Chinese dinner which they did their best to pre-

pare at a time when Chinese foodstuffs were not easy to obtain. As the Chop Suey dish suits the taste of the American people, serving it has become a public service and its business thereby increased.

But Chop Suey by no means represents the real Chinese cuisine. The Chinese themselves never take it because they do not like it. Indeed those in "Chinatowns" and elsewhere have much better food than that. They prepare their food in various ways—the real Chinese way—which is much more complicated and requires much more material than Chop Suey. To give some idea of what the Chinese themselves take as food, I quote below a paragraph from an article written by an American, who evidently discovered something new.

"Let an American get far enough around on the good side of a Chinese cook to break through his stolid Far East silence and win an invitation to dine early some morning with the restaurant cashier, waiter, and cook, and he will learn that the Chinese make Chop Suey to sell and not to eat. If he has had the forethought to acquire some little facility in the use of chopsticks and to suck his scalding hot tea, the guest will find himself the center of a jolly party of epicures. He is likely to discover before him

a large dish of sin kwa, a slightly bitter vegetable, and lun gar pak, boiled together, with a generous quantity of the thin soup at the bottom of the bowl. If the season is right, there may be some pak choi, Chinese mustard gathered just when the yellow flowers are at full bloom, edible podded peas or string beans, fried quickly in peanut oil, then stewed a few minutes in chicken broth. With a dish of shrimps, flavored as only a Chinese knows how to flavor them, and a dessert of candied cumquats or Chinese watermelon in syrup, the guest will surely depart hoping for another invitation."

The Chinese restaurant in this country, however, stands out prominently among the largest American and other restaurants. Many of them take sites in the most popular districts, providing orchestras and floor spaces for dancing. Some even provide shows (American performers) to entertain their guests. They are now patronized by Americans of a high class, even by very conservative families, who formerly would not visit a Chinese restaurant under any circumstances. Their success in this business is due to the cleanliness with which they prepare their food and keep their kitchens and restaurants. Their kitchens are often visited by American ladies, whose verdict is usually

that they are as clean as, if not cleaner than, American restaurants. The investigation made by "Martha" of the New York Daily News recently gives out more definite ideas of how these Chinese restaurants and their kitchens are kept. Her report, which was published by that widely circulated paper, says in part:

"Of the restaurants so far investigated by Martha, the Chinese restaurants are by far the cleanest.

"The kitchens, without exception among those investigated, were found immaculate. The utensils were shining, the metal work shone and the tables were scrubbed. Even the scraps looked clean.

"In all of those visited the food was clean and fresh. Sufficient use of soap and water was in evidence, and the food was properly covered.

"The first restaurant visited was that of Sey Jan, on Mott Street.

"The kitchen was wide and airy. The large shallow pans on the stoves were scrubbed to the shining point.

"The tables were as clean as those in the kitchen of a fastidious housewife. China bowls containing scraps showed the trimmings from fresh vegetables that might have come straight from the garden.

"The dishes and implements, said by Ole Salthe, Director of foods and drugs of the Department of Health, to be one of the most

serious sources of danger in restaurant conditions, were carefully washed and stacked on clean shelves above the tables.

"The Chinese have a mania for using a lot of water in their kitchens,' commented E. W. Hctor, food inspector, who accompanied Martha. 'They wash everything in all the water they can use. If you notice a Chinese restaurant kitchen hand fixing food, he invariably washes his hands after he has them on one kind of food before he touches another.'

"In all the work that we have done inspecting restaurants we have never had any trouble with the Chinese places.'

"The next place visited was a Chinese lunchroom—the American lunchroom it is called—also on Mott Street.

"The same conditions of cleanliness prevailed there, although financially it is on a level with quick-lunch rooms whose traditional lack of cleanliness is all too familiar to the American public.

"The first thing that struck Martha's eyes was the table where the coffee urns stood. Sheets of copper covered the table under them and the whole array was polished until it gleamed.

"In the kitchen the refrigerators showed nothing but the freshest food. The pans and kettles were spotless and all the sanitary regulations were complied with."

Hotels. In San Francisco there are five Chinese hotels, which are situated in the Chinese colony. These hotels are all of the modern type. Some

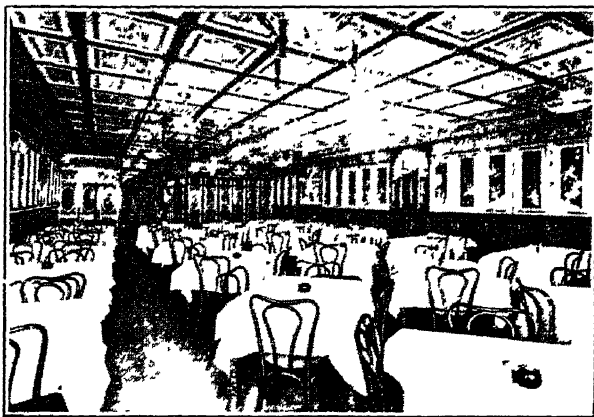
of them have five-story buildings and a capacity of several hundreds of people. Their rooms are large, all installed with the up-to-date ventilation system. The furnishing and decoration of these rooms are all modern with the service entirely like the American hotels of high class.

Publications. There are published in this country five daily and three weekly newspapers in Chinese; three monthlies, two in English and one in Chinese; and one quarterly in English. The cities in which they are published are as follows:

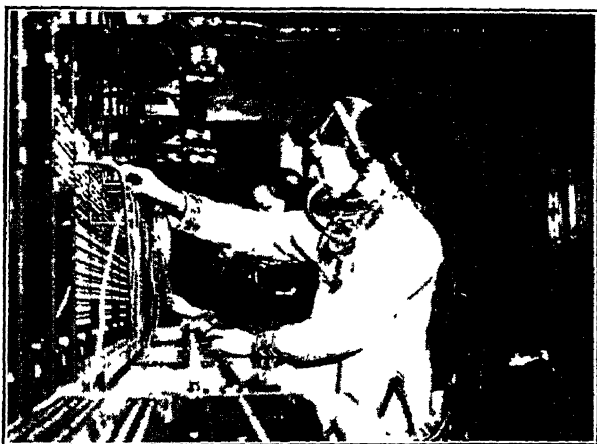
San Francisco . . .	Dailies	4
" . . .	Monthly	1
Chicago	Daily	1
New York	Weeklies	3
"	Monthlies	2
"	Quarterly	1

Farming. Chinese farmers are found mostly in California, and some in the East and in Florida. According to the Annual Report of the State Board of Control of California for the year 1920, the area of the lands occupied by the Chinese farmers, as compared with that of the Japanese, is as follows:

Land	— Acres —	
	Chinese	Japanese
Owned by	12,076	74,769
Leased by	65,181	383,287



The Oldest Chinese Restaurant on Mott Street



**The Telephone Station in San Francisco
"Chinatown."**

The farming corporations organized both by the Chinese and by the Japanese are:

	No.	Capital Stock.
Chinese	5	\$1,170,000
Japanese.	302	9,171,500

Those in the East and in Florida carry on a comparatively smaller kind of work, mostly individual undertakings.

Noodle Manufacturing. Chinese noodles are used to prepare *Chow Mein*, another so-called Chinese dish, which has gained the favor of American public. The noodle is manufactured with the newest processes and up-to-date machinery. The business has been so great that factories making this product have been established in all large cities during recent years.

Laundries. The Chinese laundry has been the most conspicuous Chinese enterprise to American eyes, because of the large number of establishments in this country. They by no means, however, represent the commercial and industrial life of the Chinese. The mere fact of a large number of establishments does not mean a large volume of business. Indeed, the cost of a large restaurant may require that of twenty or thirty or even more

laundries put together. The business of the Chinese laundries here becomes very small when it is compared with that of the Chinese trading companies and other commercial establishments.

Other Industries. There are other industries undertaken by the Chinese in this country. Although they do not carry on their businesses to the same extent as the other Chinese industries mentioned above, there are quite a number of establishments in the following lines:

Candy making,
Cigar Making,
Fishing,
Jewelry,
Knitting,
Laundry machinery,
Poultry,
Tailoring,
Toggery.

CHAPTER IX

Organizations

Once an American friend asked me a very difficult question. He said: "Why is it that among so many Chinese in this country there are no paupers, invalids, nor public charges; why are there hardly any Chinese who commit theft, robbery or hold-ups among their own people or against others; and why do they need no courts to settle disputes, domestic or commercial, arising among themselves? They can not be all well-to-do or fortunate. They have exclusion and other laws working against them. Their chance for earning a livelihood is strictly limited. At any rate there must be some unfortunate and poor people among them. How are they protected from becoming public charges or committing crime? If their morality is such as to enable them to avert domestic troubles, they certainly cannot avoid commercial disputes among themselves. How are these disputes settled?" I went in search of a satisfactory answer and did not find one until I inquired into the inside of their organizations.

It is generally known that the Chinese nation is founded on the rock of self-government. It is

a tradition of the Chinese people to govern themselves, no matter what station of life they may be in. The Chinese in this country have a number of organizations for various purposes; they are small units. Their numerous colonies represent larger units and have central organizations to take care of all affairs of their respective communities. These central organizations are of a socialistic nature. Their duty is not only to make rules and regulations to govern their respective districts but also to take care of all those who are in need. Their power extends not only to the enforcement of their rules and regulations, but also to the arbitration of any disputes which are brought before them.

If a Chinese is in need, he naturally goes first to the society of the same family name as his, such as, for example, the Lee's Society. If he cannot find one, he can go to the society of the district whence he has come. If he still finds none, he may resort to the consolidated or united benevolent association, the central organization, for assistance, unless he belongs to a protective society. Thus he can avoid becoming a public charge or a thief or a holdup man, unless he is inherently of bad character.

Among the Chinese people domestic troubles are usually settled in the family by the elders or by the relatives assembled. Small commercial disputes are usually settled by the parties themselves, but in case they cannot agree, they appeal by mutual consent to the consolidated association or their respective trade associations for arbitration, and thus save the parties from the expense and the disgrace of going to court.

1. Benevolent

Of all the benevolent organizations the **Chung Wah Kung Sow**, or the Chinese consolidated or united associations are supreme. In fact, they are above all other organizations, educational, religious, trade, and political, as they are everybody's organizations. The functions of these associations as they have been practised during the last forty or fifty years, may be outlined as follows:

1. Concerning the maintenance of order in their colonies. If order in their colonies is likely to be disturbed, the associations take appropriate action to prevent it. If the trouble comes from within, it acts as mediator or arbitrator.

2. Concerning the Rights of the Chinese Citizens. If the treaty rights of Chinese citizens are

violated, the associations may make protest to the Chinese Minister and Consul for protection.

3. Arbitrating Disputes Between Chinese Parties. The associations undertake to arbitrate commercial and private disputes between Chinese parties by calling a general meeting and listening to the general opinion. Their decisions, when approved by a majority, are carried out as court decisions.

4. Certifying Documents and Witnessing Deeds. The associations, when applied to, sanction all the deals between Chinese parties, such as the purchase and sale of a restaurant. They stand as witnesses in matters concerning their respective members, such as certifying papers and making guarantees.

5. Charitable Work. The associations do all sorts of charitable work, ranging from aiding old and destitute Chinese to return home and providing cemetery grounds and vaults for the dead, to the raising of funds for relief in China.

Some of these associations have been recently reorganized for the purpose of increasing their activities. The association in New York, for example, has proposed to undertake the following activities in addition to its ordinary work:

1. Making Rules and Regulations for Business Transactions Among the Chinese. Transactions and agreements between Chinese parties, which require the sanction of the association, will be subject to the rules and regulations made by the association, which will be uniform in all cases of the same nature in order to establish equity and justice.

2. Developing Trade. The association will undertake to study trade conditions among the Chinese merchants and will present plans to the public for further development. It will also make trade connections for Chinese merchants.

3. Reporting Important News. The association will print from time to time reports regarding new laws and regulations concerning trade, communications and transportation.

4. Extending Education. The association will arrange to open more Sunday schools, reading rooms and to give lectures.

5. Establishing a Public Club. The association will arrange to establish a public club for all the residents, so as to afford everyone an opportunity to have better recreation and fuller understanding among themselves.

As these associations are everybody's organiza-

tions, their memberships are naturally larger than that of any other organizations. It is therefore impractical to hold a public vote for their officers and other means must be employed for self-government.

In San Francisco, the Chinese Consolidated Benevolent Association is composed of eight subsidiary associations, namely, the Ning Young, the Yan Wah, the Sam Yip, the Young Wah, the Shao Ching, the Kung Chow, the Hop Wah, and the En Kai, the last two named having been admitted long after the establishment of the association. The original association was composed of six subsidiary associations and was commonly called "Six Companies." The reason for this method of organization is that these subsidiary associations represent the different districts from which the Chinese in this country have come. There is no permanent president elected, but the post is assumed by the presidents of these subsidiary associations in turn.

The association in New York is composed of two subsidiary associations, namely, the Ning Yung and the Lin Sang. The Ning Yung represents the Sing Ning district, while the Lin Sang represents all other districts. The reason for this representa-

tion is that there are more people from Sing Ning than from all other districts. Every other year each society elects from among its members a president of the consolidated association.

The other consolidated or united associations in different cities usually elect their officers by themselves, unlike the two larger ones, described above.

The District and Family Societies. District societies are those which comprise natives of one or more districts in China. The family societies are those to which all those who have the same family name belong.

The Benevolent Protective Societies. These organizations disregard the differences of names and districts and accept all those who desire to belong to them and thus enjoy the largest membership of all the societies except the consolidated bodies. These organizations, commonly known as Tongs, were created for the same purpose as others, namely for benevolent work. Having become larger in membership and stronger financially, they, like strong nations, were inclined to test supremacy among themselves upon any pretext. Holding this attitude in dealing with one another, these Tongs had no spirit of reconciliation. Thus a dispute between two men of different Tongs

often became a dispute between the Tongs themselves, which often resorted to fights, commonly called "Tong wars."

These fights can be considered nothing but demonstrations of lawlessness and a proof of barbarism, because it is inconceivable that any disputes of whatever nature cannot be settled in any other method than this. It is the most unforgivable sin that has been committed by some of these Tongs in the name of the Chinese here, who are forced to share this unspeakable disgrace with them and who, even today, still suffer from the reflection of these horrible memories which are often exaggerated in the newspapers, novels and motion pictures.

To compare Tongs with some of the secret organizations in America, however, their records are not so shocking. The Tongs have been at least free from the commission of such dangerous activities as are carried on by a certain secret order even today, and their records contain nothing like ruthless torture and the barbaric violence against both men and women committed by that secret order in its movements against its racial and religious enemies.

The Tong fights, however, have always been recognized by good citizens as a great evil, which must be done away with altogether. Fortunately, agreements were reached in 1913 by all Tongs in New York under the pressure of the Chinese merchants, students, officials, and American public men, to maintain peace and order forever for the sake of the good name of the Chinese people and the welfare and business of their community. In San Francisco, an agreement was also reached last year through the good offices of the Peace Society and others. And up to this day they all have faithfully abided by these agreements.

2. Educational and Religious

The Chinese Students' Alliance. The Chinese students in this country have an organization called the Chinese Students' Alliance of the United States. It is divided into three sections, the Eastern, the mid-Western, and the Western. Its organs are the Chinese Students' Monthly, in English, and the Chinese Students' Quarterly, in Chinese. As it is impractical for the alliance to hold conferences, each section holds an annual conference, which all the Chinese students and their friends within its district are requested to attend. The conference is usually held during the

summer vacation at a suitably located university or college designated by the officers of the respective section with, of course, the permission of the authorities of such university or college. It lasts usually one week, and the following events take place:

Platform address by prominent men,
Open Forum,
Oratorical Contests,
Debates, both in Chinese and English,
Athletics:
 Track and Field meets,
 Tennis tournaments,
 Soccer football,
 Soft baseball,
 Basketball,
 Water sports,
Inter-Club stunts,
Social entertainments and receptions,
Banquets,
Reunion.
Reunions.

Besides this central organization, there are a number of Chinese students' clubs. Every university or college, to which a number of Chinese attend, has such a club. Many of these clubs have their own clubhouses, such as those in the Colorado School of Mines at Golden, Colo., at Stanford University, Palo Alto, Cal., at the University of California, Berkeley, Cal., Cornell University,

Ithaca, N. Y., and the University of Illinois, Champaign, Ill.

There are also a number of clubs which are composed of the students of different colleges and universities, such as the Educational Club, Banking Club, Political Science Club and the Science Society. Some of the students belong to the clubs and fraternities of their respective colleges. The Chinese students here have also their own fraternities.

The Chinese Schools. In some of the large Chinese colonies in this country, such as in San Francisco and New York, there are schools organized by the Chinese exclusively for their children. They give lessons late in the afternoon and at night after the daily sessions of public schools. The courses given by these schools consist chiefly of the Chinese language, history and geography. Their purpose is to acquaint these children with their parents' country and language, as they may have an interest in China and they may go there for trade or other purposes when they grow up.

Objections have, however, been raised against this kind of schools for the reason that they do not work in harmony with the program of

Americanization. The Chinese contention is that, inasmuch as Chinese lessons are given in American universities to prepare American business men for the Chinese field, the Chinese-American children, who have the opportunity to learn things Chinese, would be best suited for this field when they grow up; and that inasmuch as they do not neglect their public school work at the same time, they should be given the opportunity to learn these things when they are young, in order to attain the best results.

The Chinese Students' Christian Association. "To unite all the Chinese Christian students in North America, to promote growth of Christian character and to carry on aggressive Christian work, especially by and among the Chinese students" there exists a Chinese Students' Christian Association of North America. This organization is divided into (a) the local unit and (b) the departments. There are departments, namely, the Eastern, the Middle West, the Western, and the Women's. There are also a central executive board, a central committee of ways and means and a central advisory committee. It has a quarterly publication called "Fellowship Notes," published in October, De-

cember, March and May of each year, and an annual number in January.

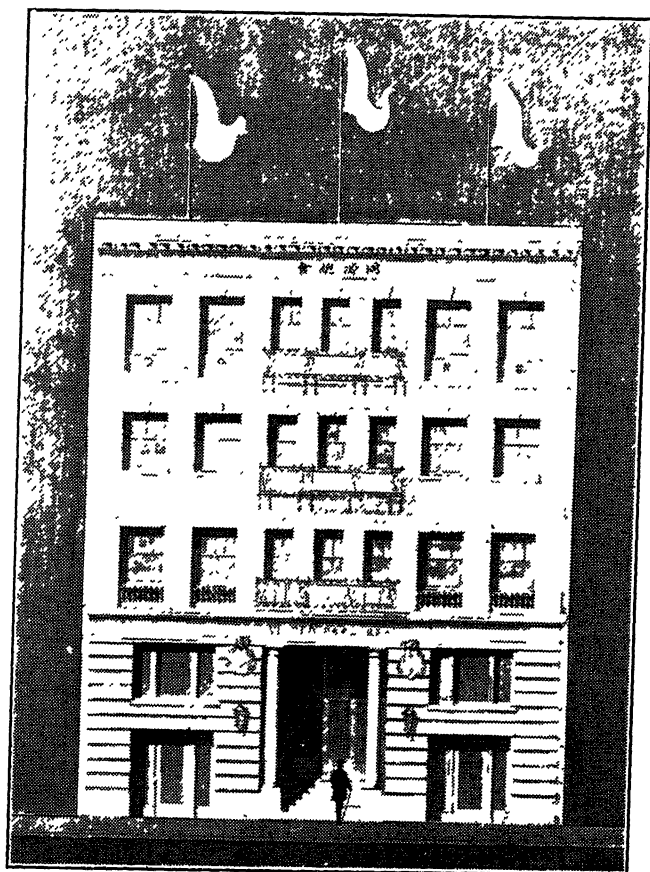
The Chinese Young Men's and Women's Christian Associations. During the last ten years the Chinese of the younger generation have established these organizations in various Chinese colonies in this country. Even in San Rafael, a small town of California, there is a Chinese Y. M. C. A. Their activities are identical to those undertaken by the American Y. M. C. A's. Besides these works, they give English lessons to those who had no opportunity to learn the language. These lessons are usually given free. The Chinese "Y" in Chicago has planned a kindergarten for the Chinese youths there. The San Francisco Chinese "Y" has been making efforts to build a house for itself. The New York Chinese "Y" has recently been reorganized and has secured a larger membership. There are five Chinese Y. M. C. A's and three Chinese Y. W. C. A's in this country today.

Other Religious Works. Chinese Christians have long been active among their countrymen here. Churches and missions established and undertaken by and for the Chinese may be found in almost all the large Chinese colonies

in this country. Sunday schools have been opened by Chinese Christian preachers in different cities and towns. The number of missions undertaken by or in conjunction with Chinese Christians in this country totals forty-one, which are classified as follows:

Baptist	5
Congregational	7
Cumberland Presbyterian ...	2
Episcopal Protestant	2
Independent Baptist	2
Independent Missions	4
Interdenominational	3
Methodist Episcopal	10
Presbyterian	5
United Christian Missions....	1

The Chinese-American Citizens' Alliance. The first organization of the Chinese Native Sons of Golden State, known as Native Sons' Parlor, was established in 1895 in San Francisco. In 1912 this original parlor became the Grand Parlor and three new parlors were organized, namely San Francisco, Oakland and Los Angeles. A year later the Fresno and the San Diego Parlors were added. At the third Annual Convention held in Los Angeles, it was decided to establish another organization for the benefit of those born outside of the State of California to be called the Chinese American Citizens' Alliance.



The Building of the Chinese-American Citizens' Alliance
in San Francisco

The first parlor opened outside of California was the Chicago Parlor, and later came the Detroit, the Pittsburgh, the Portland (Oregon) Parlors. Thus there are nine branch parlors of the United Parlor or the Alliance with a membership over 3,500 strong.

The new building of the United Parlor in San Francisco was erected in 1921 at a cost of \$135,000 and is one of the most modern and magnificent structures in San Francisco's "Chinatown" today.

During the world war the Alliance had several hundred members in the U. S. Army and Navy. Most of them went overseas, of whom many returned temporary disabled and some gave up their lives.

There are also Chinese-American Citizens' organizations in New York, Boston and Baltimore, which also contributed many of their members to the service.

3. Trade

Chambers of Commerce. These Chambers were organized by the Chinese merchants in their colonies here for the purpose of arbitrating and settling disputes between Chinese parties and mak-

ing rules and regulations to govern themselves. They may be found in the Chinese colonies of large cities, such as San Francisco and New York.

On Leong Merchants' Association. This organization has been active during recent years in promoting trade interests among its own members and developing the Chinese colonies. Its headquarters are in New York and it has a number of branches in many large cities in the East. One of the greatest achievements of this Association is the recent erection of its fine club house in New York.

Chinese Restaurant Owners' Associations. Having seen the rapid growth of the restaurant business in this country, the Chinese merchants in that business have organized these Associations to further their interests. The most notable of these are the New England Association in Boston and the one in New York.

4. Political

The Chinese Free Masons' Association. This Association was established long ago for the purpose of overthrowing the Manchu Dynasty. Since the establishment of the Republic, it interests itself in promoting the republican idea among its members.

The Chinese Constitutional Party. The members of this party were followers of Kang Yu Wai, who established the reform regime in 1898 and whose work was destroyed by the Empress Dowager. Hence it was originally called the Reform Party. It was very powerful among the Chinese in this country after the failure of the reform regime and during the reaction of the Empress. Since the establishment of the Republic, it has been working towards constitutional progress in China.

The Chinese Nationalists' League. This League is a branch of the Party which undertook many revolutions towards the end of the Manchu Dynasty and at last succeeded, in 1911, in overthrowing the Manchu regime and establishing the Republic. Since then it has become very active among the Chinese in this country, especially those of the younger generation.

CHAPTER X.

Legal Treatment

Since the Treaty of 1880 between China and the United States and the first Chinese Exclusion Law of 1882 went into effect, no Chinese laborers have been allowed to land in this country except those who registered here according to the Act of 1893 and the seamen under the Seamen's Act of 1917. The Chinese merchants, students, travelers and others who are not skilled or unskilled laborers have been, however, entitled to admission by that law and by the provisions of that treaty under the "most favored nation clause." Article II of that treaty states:

"Chinese subjects, whether proceeding to the United States as teachers, students, merchants, or from curiosity, together with their body and household servants, and Chinese laborers who are now in the United States shall be allowed to go and come of their own free will and accord, and shall be accorded all the rights, privileges, immunities, and exemptions which are accorded to the citizens and subjects of the most favored nation."

The Law of 1882, amended in 1884, requires of any of the Chinese, who have such treaty rights to come to this country, a document giving information as to his status, indorsed by an American

Consul after a thorough investigation. This document, commonly called "Section Six Certificate," since it complies with the requirements of Section 6 of that Law, is recognized by the Law as a **Prime Facie** evidence of the facts stated, and that the holder is therefore entitled to land upon identification without examination.

The Act of 1892 declared a total exclusion with certain exemptions and Chinese applicants holding "Section Six" certificates have since been subjected to a thorough examination, in spite of this provision, for, it was once stated, the investigations made by the American Consul were not always reliable. Thus, the immigration officer is the sole judge of all the cases. The result has been that ill-treatment of the exempt classes have often been heard of. Even as late as 1916, the exclusion laws were so administrated that it caused a vigorous protest from the Chinese Consolidated Benevolent Association in San Francisco to the President of the United States, containing the following passage:

"The condition attending the treatment of the Chinese mercantile classes has been permitted by the Bureau of Labor to go on unchecked. Protests have been futile to secure courteous treatment or prompt landing of

Chinese merchants, students, and even native American-born Chinese.

"Under the exclusion act our bankers, merchants, and students have the right to enter this country under certain defined restrictions.

"The countless wrongs and insults to which the immigration service has subjected these exempt classes we have endeavored on many occasions to remove by respectful protests, but without effect.

"Our merchant princes who come here prepared to throw open to the United States the rich and inexhaustible stores of Oriental trade and commerce through Pacific coast ports are, on their arrival, herded in a detention shed, their wives are held in custody during weeks and often months of investigation instead of being landed under unquestioned bonds, as humanity demands. Students and even American-born Chinese are kept in the immigration station for months with their cases undecided."

Although the treatment has since been greatly improved, the examination of the exempt classes holding "Section Six" certificates has still been continued.

It must be understood that the objection of the Chinese holding such certificates to this examination is not caused by the fear that they may be denied admission—for, if they have been able to secure "Section Six" certificates, they are cer-

tainly admissible,—but is based on the fact that they are not accorded their treaty rights.

The ports of Chinese entry are limited to a few. A Chinese of the exempt classes holding a "Section 6" certificate is denied admission, and even an examination, if he applies at a port not open to the Chinese, which may be open to other aliens. This is indeed contrary to the provisions of the treaty.

Thanks to a number of decisions of the courts, some of the common rights of an immigrant have been procured for the Chinese.

The wives and children of members of the "exempt" classes have no status of their own and under the exclusion laws were not admissible to the United States. But the Supreme Court once decided (176, U. S. 459) that the lawful wife and children of a Chinese of the exempt classes may be admitted to the United States without presenting a "Section Six" certificate because "the husband and father is entitled to the company of the wife and the care and custody of the children." This privilege has, however, been limited to the wife and unmarried daughter and male children up to 14 years of age. Male children 15 years of age or over and under 18 are presumed to be members

of the father's household, but such presumption is subject to rebuttal. Such children at 18 or over and under 21 are required to prove affirmatively and to the satisfaction of the Secretary of Labor that they are members of the father's household. No Chinese male of 21 or over is permitted to enter the United States under this decision.

The Chinese students in the United States may of necessity in maintaining their status, work to earn their livelihood here, according to "In re Tam hung, 223 Fed. 801, 802":

"Our treaty with China provides that Chinese students 'shall be allowed to go and come of their own free will and accord, and shall be accorded all the rights, privileges, immunities and exemptions which are accorded to the citizens and subjects of the most favored nation'. 22 Stat., 826. The Chinese exclusion act provides for identification and admission of Chinese students, but neither therein nor in any other law has Congress repudiated the aforesaid treaty promise of this nation. Students of all other nations coming hither can of right follow any legitimate vocation contemporaneous with or after their studies are completed, thereto need the consent of no immigration officers, can remain here so long as they please, and can not be deported because thereof, Chinese students are guaranteed the like rights by our treaty. Having lawfully entered this country, there is no law authorizing their deportation for any reason save

that applicable to all aliens, viz., for offense committed subsequent to entry and connected with or incidental to prostitution.

"Perhaps Congress could have broken our plighted faith and treaty by law stipulating that Chinese students should loaf in their leisure and not labor for a living—could have placed Chinese students who here turn to honest labor for a livelihood on the plane of panders and prostitutes so far as deportation is concerned; but, happily, not having done so, needs no argument to demonstrate that the Secretary of Labor cannot—that it is not given to him to violate the national promise, repudiate the treaty, and convert it into a mere scrap of paper."

Since the Seamen's Act and the revised Immigration Law took effect in 1917, the Chinese seamen, who theretofore were not allowed to land both by the Treaty and by exclusion laws, have been treated under the equal basis as seamen of other nationalities as provided by that Act. They have been permitted to come ashore, to be discharged and to make temporary stay for reshipment, notwithstanding the exclusion laws. The Department of Labor has recently issued rulings prohibiting the further landing of Chinese seamen at any American port, except with bond. "In re Ho Chung," the United States District Court for the Southern District of New York has, however, made the following decision:

"This motion having come to be heard before this Court . . . it not being disputed by the Government that the relator, Ho Chung, is a bona fide seaman and is not suffering from any disabilities under the Immigration Law, and that therefore as such Chinese seaman he is not within any prohibition as far as landing in this country for shore leave and in pursuance of his calling is concerned; and further in view of the decision of Judge Hand, rendered in this Court in the Jameson case, 185 Fed. Rep. 165, holding that a bona fide Chinese seaman is not excluded under the Chinese Exclusion Laws and Treaty from landing temporarily in pursuit of his calling as such seaman; and further in view of the fact that Section 32 of the Immigration Act on which the Government depends for claim of its authority in the Secretary of Labor to issue his amendment to Rule Ten of the Immigration Law and Rule Seven of the Chinese Exclusion Laws dated April 29, 1922 does not constitute authority for the issuance of such amended regulations, it is

Ordered that the writ be sustained for lack of power in the Secretary of Labor to issue such regulation and the relator is hereby ordered released from custody in order to enable him to land temporarily for the purpose of pursuing his calling as a bona fide seaman."

Other than the exclusion laws, there are also laws, both Federal and State, which discriminate against the Chinese, or the Mongolian race. It is

needless to say that these laws tend to create serious situations between the nations. Their inadvisability and unwisdom have been seen by many far-sighted Americans and their revision or repeal advocated.

“Among the most important constitutional safeguards guaranteeing justice to the individuals is the famous Fourteenth Amendment,” said Dr. Sidney L. Gulick in his *American Democracy and Asiatic Citizenship*. “It provides that ‘no State shall deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws’. On November 1, 1915, Justice Hughes, in a judgment dealing with the law passed by the State of Arizona restricting the privileges of aliens in regard to employment in order to give superior privileges to citizens, pronounced the law unconstitutional. He said that ‘equal protection of the laws is a pledge of the protection of equal laws’. (U. S. Report 239, p. 33X.) Has this important principle been observed in laws dealing with Asiatics? Should not steps be taken to remove from all State legislations those laws that discriminate against aliens and especially that discriminate between aliens?”

Dr. Gulick concluded his chapter on "China: Our Treaties and Our Treatment," as follows:

"A New China, however, has been born. Though she has not yet approached us with any definite requests for changes in our laws and our treatment, is it not clear that she would be quite justified in doing so?

"But whether she does or not, here is the actual appeal of the facts, pathetic, urgent, humiliating, ominous.

"How will America meet this appeal? Shall we go on our way unheeding? Shall we continue to disregard our treaties and humiliate mighty neighbors across the Pacific? That were an ominous course."

CHAPTER XI

Social Treatment

"When California was admitted into the Union in 1850," said Gertrude Atherton in her "California, an Intimate History," "the Chinese, welcome immigrants, turned out as patriotically as the Americans in the great parade which celebrated that historic episode, and were given an honorable position. Both Governor Burnett, the first civil governor of California, and his successor, accepted the Chinese as desirable acquisitions; and Governor McDougal in his annual message, spoke of them as 'one of the most worthy classes of our newly adopted citizens,' and recommended that further immigration should be encouraged."

At that time who could imagine that Governor McDougal's recommendation was the forerunner of an entire reversion of this sentiment towards the Chinese in California twenty or thirty years after?

There came the sand-lots, and other orators, who started the anti-Chinese agitations, followed by politicians who utilized it for their political benefit. In the '70s and '80s the Chinese were

looked upon and treated like enemies, not only in California, but on the entire Pacific coast.

The movement gradually spread to the mountain States. In 1880 riots broke out in Denver, Colorado, in which one Chinese was killed without provocation and many injured and at least \$20,000 worth of property destroyed. The year 1885 was marked by violent outbreaks against the Chinese in the territories. At Rock Springs, Wyoming, twenty-eight Chinese were killed and numbers injured and property to the amount of \$148,000 destroyed. *

During all this time proper protection could not be secured. The Chinese, then trying to secure federal protection, pointed to Article III of the Treaty of 1880 as having been understood and intended to afford special protection to the resident Chinese in return for which China had agreed to the suspension of the immigration of laborers. But they were asked to appeal to the local authorities and the courts for redress.

The history of the social treatment of the Chinese in this country during the years of anti-Chinese agitation and the inauguration and

* Chinese Immigration, Mary R. Coolidge, P. 271.



The Office of a Chinese Bank on Wall Street

execution of the exclusion laws is a long and sad one. There are a number of books written by authorities on the subject, to which those who desire to learn more may be referred.

The boycott of American goods in China at the beginning of the present century brought about better treatment for both the resident Chinese and the Chinese immigrants. Yet protection of Chinese against violence is still lacking. Even today occasional cases of violent treatment aroused by anti-Chinese feelings are often reported.

Generally speaking, the Chinese in the Eastern States receive better treatment than those in the West. The reason is quite obvious. The number of the Chinese in the West is much larger than that in the East. The West has a very unpleasant history of Chinese immigration while the East has not. Furthermore, the Pacific coast is the gate of Oriental immigration, while the Atlantic is not.

If we examine the treatment of the Chinese by classes in this country we may find that the students are most highly regarded, the merchants next, and others next. This is perhaps

because the Chinese students have established their reputation in this country. Their ability to pursue such high grade courses as given by great universities in this country and to accomplish remarkable results in spite of the fact that they do so through the medium of a language foreign to them, secure the high regard and respect of most of the American people of intellect.

The Chinese merchants also enjoy a good reputation among the American business men. Their integrity in general has never been impaired and their commercial ethics is admired by all those who have dealings with them. They have proven to be very desirable—more so than some of other foreign business men in this country. The fact that many of them represent large American firms in China is enough to give an idea of how they are regarded in American commercial circles.

Socially, the Chinese in this country are not altogether unidentified with American circles, though they are handicapped in social life owing to the small number of Chinese women here. American organizations, such as religious societies and clubs, often extend to them invitations

to their social gatherings. In return, the Chinese merchants' associations and students' clubs often invite their American friends to their circles and entertain them with things Chinese. Furthermore, we find that many prominent clubs here have Chinese members. In some of the Chino-American organizations in this country, Chinese directors and officers may be found.

The above is only an account of the treatment the Chinese here receive from the American people as a class from a class of equal or like standing. Now let us inquire into the treatment received by the Chinese people as a whole.

Among all the American people those of the intellectual class know us best. Persons of this class generally use intelligence and knowledge as the basis and common sense as a means to judge a country and a people. They do not take things for granted. Indeed, they examine everything which they see or hear or read, as to its truth, and make their own decisions; and they are not easily swayed by influences from mischievous sources. I do not include here, however, those who are prejudiced for any reason at all. For prejudice usually obscures one's vision and hinders one's conscience.

These Americans know that China has a great history and civilization, though it is quite different from the modern European civilization. They know that every nation has different classes of people, and so has China; and that the Chinese who first came to this country were unfortunately of laboring class; and that this class of people cannot represent their country intellectually. But they have no prejudice against these people. On contrary, they have sympathy for these people because of their being less fortunate than themselves.

The general public in this country, unfortunately, does not know or understand the Chinese. This is due partly to the remaining effect of the propaganda against the Chinese during the anti-Chinese agitation here, but primarily to the present prevalence of certain elements in this country, which make this knowledge and understanding impossible. In fact, the public is directed to misunderstand us, instead of being given an opportunity to know us really and truly. It is every day and everywhere induced, led and taught to dislike, despise and hate the Chinese, who have suffered public humiliation which they do not deserve.

The Chinese in American fiction, the films (and sometimes plays), and exhibitions are, with very few exceptions, villains, law-breakers and criminals. They are vilified as an immoral and vicious people. Their life is depicted as mysterious and dangerous. Their colonies are described as centers of lawlessness and crime. The common fiction writers, film producers and exhibitors of anything Chinese have been indulging in the habit of depicting and exaggerating certain unlawful acts committed by some degenerate Chinese in this country years ago—and nothing else. But they fail to understand that these acts in violation of both American and Chinese laws, such as gambling, opium smoking and Tong fighting, can by no means represent the life of "Chinatown," far less can they represent the life of the Chinese people as a whole.

Just as they were subjected to attack and condemnation by the sand-lot orators forty years ago, the Chinese are now subjected to attack and condemnation in these different forms.

In the films vilifying the Chinese, some of the Japanese actors have been employed to act as the Chinese. These persistent and insidious

efforts can be understood but to discredit the Chinese nation, excite racial hatred and alienate Chino-American friendship.

If items like the old slave markets, lynching practices in the South, and the crime wave throughout the country were depicted and exaggerated and shown to the Chinese public in China, I have no doubt the American residents there would consider them as detrimental to the good name of their great country and I am sure that no reasonable man would deny their right to indignant condemnation.

I know that only when two countries are at war things of such an unrepresentative nature are allowed to be shown to the general public. It is indeed inconceivable that, while the relations between the two great Republics are most cordial, these things should be tolerated and persistently shown to the public. Reciprocity is supreme in international relations. While we in China do not even think of presenting to the public things offensive to the American people, it is not only unfriendly, but also unfair that we should be subjected to such vilification and humiliation in this country.

Although here and there the censorship boards and city administrations have shown their sympathy for the Chinese protests and have done justice in matters concerning such films and exhibitions, as a whole these things are allowed to spread all over the country. It is to be deplored that the goodwill and friendship of a nation should thus be sacrificed by a few for the purpose of making a profit, if not for any other reason; and that freedom and liberty should, in the absence of federal laws or censorship, thus be utilized at the expenses of the good name and honor of a friendly people!

A few exceptional cases in both films and exhibitions are, however, worth noting, not only because they have set examples in their respective fields, but also because they deserve an expression of gratitude from the Chinese people. In the case of films, Mr. Carl Laemmle, President of the Universal Film Corporation, has made himself known as against the common practice of portraying the Chinese as villains in the motion pictures. He says:

"I am entirely against the policy of habitually letting foreigners appear as villains in pictures. Especially I am against the abuse of the Chinese by letting them play

only the part of murderers and other criminals, as seems to have been popular recently amongst certain producers. The Chinese in this country are very law-abiding citizens and their philosophy, high moral standard and courtesy could in many cases be quoted as worth while imitating by western races."

In the case of exhibitions, the City of Atlantic City inaugurated in 1919 an Ordinance prohibiting such exhibitions, which was a result of the existence of an exhibition misrepresenting the life and customs of Chinese people. The text of this Ordinance is quoted below:

"Section 1. That no person shall give, render or assist in giving or rendering any show, illustration, picture, tableau or other exhibition setting forth or portraying habits, characteristics or traits of an indecent or immoral nature, or tending to discredit or hold up to contempt any race or class of people, or tending to promote racial hatred, and any such exhibition shall be immediately discontinued if, after view of same, a majority of the Board of Commissioners determine it to be of the character hereby prohibited. Any such exhibition believed to be of the character hereby prohibited shall not be licensed until viewed and approved by a majority of the Board of Commissioners, and the license of any person or business responsible for such exhibition may be revoked by the Board of Com-

missioners after hearing, upon five days' notice to the person licensed.

"Section 2. Any person, principal or employee violating any of the provisions of this ordinance, or who shall refuse to discontinue such exhibition after view and decision, as heretofore provided, shall, upon conviction thereof, pay a fine of any amount not exceeding one hundred dollars, or be imprisoned for any period not exceeding thirty days, in default of the payment of said fine."

CHAPTER XII

Conclusion

From the foregoing chapters we have gained a general knowledge of the real Chinese in this country. We find that their living conditions, their morality and behavior are not such as have been painted. Their assimilability, as a whole, is no less than that of any other foreigners in this country, although the Europeans have much more advantage than they have in this respect.

Without outside assistance, they have been steadily improving their communities. Their benevolent organizations have been working for the welfare of their fellow countrymen here. Their commercial and industrial enterprises have been busy promoting trade relations between the two countries. Their educational and religious organizations have been active in developing intellectuality and in advancing Americanism among their own people.

Now will the American public be generous enough to give them credit for these works? They need encouragement so that they may advance still further. They need moral support

so that they may have the courage and enthusiasm to work still harder.

But, first of all, those fictions, films and exhibitions which vilify the Chinese people in various forms must be done away with, because their existence means a great hindrance to the advancement of the Chinese in this country, as they tend to discourage the Chinese in their work for Americanization.

Furthermore, these fictions, films, and exhibitions have many great ill-effects on both China and this country. They work towards the alienation of friendship between the two countries. Upon the Chinese people the effects are:

1. That they are looked upon as a cruel, wicked and vicious people.

2. That they are therefore disliked, feared and hated by the American people, who have no real knowledge of them.

3. That the Chinese nation is held in contempt and friendship between the two countries is therefore greatly impaired.

4. That a better understanding of China and the Chinese by the general American public is impossible.

5. That the Chinese in this country are discouraged to become more Americanized.

Upon the American people the following effects may result from these fictions, films and exhibitions:

1. That they are looked upon as those who like to make false representations, exaggerate facts and find fault with the Chinese people.

2. That at least they are thought to lack a sense of justice, as they allow misrepresentation and falsehood to exist without making efforts to correct them.

3. That they therefore not only lose the friendship, but also the respect of the Chinese people.

4. That the efforts made by American diplomats in China to create a better friendship there for America are hampered, as the Chinese who return from this country will naturally tell their folks what they have seen and read here about themselves.

5. That the endeavor to improve trade relations between China and this country is also hindered.

It is not the intention of the author to suggest any means of overcoming these ill effects be-

cause he knows that if the American people desire to overcome these effects, means can be found without difficulty. Moreover, in the absence of federal laws or censorship restricting these things, the power to overcome their ill effects is vested entirely and solely in the American people. His intention is therefore only to present the case to the American people and let them judge whether it is just to subject a friendly people to such vilification, whether or not these things are detrimental to both countries, and if they would remain silent if the cases were reversed.

To open the way to a better and fuller understanding of the Chinese people, there is another important factor which must be considered. It is the textbooks on China and the Chinese. These books are read by millions of children in this country, who depend upon them to create their fundamental impressions about China and its people, which they will naturally carry with them as they grow up. With those who are not fortunate enough to acquire more knowledge of China these impressions will remain as long as they live.

It is to be regretted that most of the text-

books on China and the Chinese published in this country are rather out of date. Some of them were written before the establishment of the Chinese Republic, since when radical changes have taken place in China. Others describe China in the light of the old "Chinatown" in San Francisco of decades ago, which died with the earthquake. The misrepresentation in those books is indeed wholesale and its consequences are undoubtedly serious. A revision is therefore very much in order.

During late years, friendship between China and the United States has been extraordinarily cordial, especially since the Washington Conference in which America lent her helping hand to China in settling many of the latter's international problems. But it is never too much to seek its perfection, as time goes on. In the eyes of the Chinese in this country, there is one very important factor which now stands in the way of such perfection, and which must be dealt with in most perfect candor.

As explained in Chapter X, the Chinese who are entitled to come to this country by Treaty provisions, i. e., merchants, students, travelers, teachers, editors, etc., who are neither skilled

nor unskilled laborers, are not treated in the same manner as other nationals of the same classes. While it should be acknowledged that the administration of the Exclusion Laws has been much more lenient during the last decade or two than that in the '80s and '90s, it must be said that, owing to the technicalities of these laws and sometimes to the discriminatory attitude of the immigration officers, the Chinese of the exempt classes have not been accorded their full treaty rights.

The Chinese applying for admission to this country, holding the required "Section 6" certificates, which are recognized by the Exclusion laws as *prima facie* evidence of their status and which are properly indorsed by the American consul after thorough investigation into their true status at the place whence they come, are nevertheless subjected to a rigid and thorough examination which usually causes them great delay, detention and discomfort, while other immigrants of the same classes are admitted upon presentation of their passports, which are only vised by the American consul. Although this examination is often waived at some ports, as a whole it is still practised.

光緒三十年甲辰正月廿玖禮拜四

西歷壹千玖百零四年三月拾壹號

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△本館特別告白△

本報首期本擬三禮拜四出惟初辦之始各事艱創甚形忙迫不能如期希為見諒茲將此期報章作本禮拜四之報特為先派以付閱者之望下禮拜四續出次期

哥倫布西班王月三遠航圖



COLOMBUS PREPARING TO LEAVE PALO

哥倫布者于一千四百三十六年生于意大利之志尼亞以操舟為業智識聰慧嘗謂地球為圓形欲到印度不必繞非洲得西行可至之說時人謂之為以覓新地說衛王英王議不行乃往西班牙說其女王伊沙比拉王給以小船三艘路費一萬七千元時年四百九十二年也起程于西班牙之巴路卑直抵加那利島散少羅島尋探得古巴及此土巴尼亞拉島攜其土人全領諸物歸王悅之復給其船十七艘又

得接美及甲利北亞島由是哥倫布名高望重為人所讚幸至入獄院解免後航海始得達南美洲赤道之南十度地方則美洲大陸實為哥倫布第三次航海所得也其後有佛羅里達斯人名亞美利加者按哥倫布之地圖抵南美洲北緯三度之處有所聞見微錄之成一並記故遂名此折降為亞美利加加亞亞美利

First Issue of the Oldest Chinese Newspaper in New York

It is gratifying to note that Hon. James J. Davis, Secretary of Labor, has been outspoken in disapproval of this hardship for the Chinese of the exempt classes and has recommended a modification of the Exclusion Laws. In his Annual Report to the President for the fiscal year of 1922, Mr. Davis said:

"Some of the provisions of the present (Exclusion) law are unnecessarily harsh so far as they apply to the clearly exempt classes, while on the other hand they are very defective in avoiding their violation by the dishonest. China is a friendly nation and commercial relations with China are profitable to our commerce. The law should be so framed that it will bring about the exclusion of the laborers but otherwise will encourage commercial relations and facilitate the movement of the merchant who comes here in good faith to patronize our markets."

From the Chinese viewpoint the following suggestions in regard to a modification of the Exclusion laws are considered in order, in view of the Treaty of 1880:

1. That the laws should conform to the terms of the Treaty of 1880.
2. That the laws should, therefore, only declare for labor exclusion, instead of a total exclusion with exceptions.

3. That total exclusion, in spite of its exceptions, means a discrimination against the Chinese race and therefore reflects upon the dignity of the Chinese nation.

4. That if total exclusion was intended only to prevent frauds, changes are still more necessary, for it is unjust to treat the honest and dishonest upon the same basis.

5. That if Japanese laborers can be excluded from this country by a "gentlemen's agreement," instead of by laws prohibiting their coming here, in consideration of the friendship between the two countries, it is more than proper to secure this modification in order to conform to the Treaty, since friendship between America and China is even more cordial.

6. That Article II of the Treaty of 1880 should be put into practice.

7. That this modification will act as a means of promoting commercial relations between China and this country, as more Chinese merchants, of prominence, will undoubtedly come here.

8. That a better understanding between the two peoples will be secured, when more of the intellectual classes of people can freely come.

Some people may be alarmed by these modifications and may think that they will again bring in Chinese labor. They may be informed that China has always kept her treaty obligations and, if the modifications should ever become a fact, she would certainly see to it that no laborer would have a chance to come to this country. As to preventing frauds, methods may be devised and stipulations may be made with the Chinese Government to avoid any such possibility.

China has enough experience in matters concerning her emigration. She has been once and again humiliated on account of her emigrants. She is unwilling to send her laboring citizens anywhere. Even, when during the last war, the Allies requested Chinese labor, China was reluctant to comply with their wishes, and consented only when provision was made that the laborers were to be brought back upon the termination of the contracts. The Chinese Government later saw to it that these terms were executed.

China's co-operation in preventing the dishonest from breaking her treaty obligations is always at hand. If her merchants, students, and

all others who have treaty rights to come to this country are treated in the manner specified in the treaty, she may offer even more effective co-operation in this matter.

In view of the primary agreement between China and the United States that Chinese of exempt classes should be admitted more freely and those of the laboring class should not be allowed to come, it is hoped that before long the question of Chinese immigration in this country,—“a blot on her (America’s) otherwise good name,” as the late Dr. Wu Ting Fang put it—will be amicably settled to the satisfaction of both countries.

But, however this question will be dealt with, the Chinese population in this country will surely continue to decrease, as all the Chinese now in this country, except those born here, will sooner or later return to their motherland, and as the Treaty and laws will certainly prevent any possibility for the coming of Chinese laborers. Meanwhile, the younger generation will continue to help their elders developing their communities, their intellectuality and their Americanization. And judging from what they have done during the last decade or two, we may have confidence

in that the next ten years will find the Chinese in this country still more modernized and progressed, and their work in promoting Chino-American trade and in advancing America's interest more evident and better known to the American public.

If, however, the fictions, motion pictures and exhibitions which vilify the Chinese people are to continue throughout this country, it is feared that the long endured patience of the Chinese will one day be exhausted. Retaliation is unpleasant, but if they fail in appealing to the American public they will have to find a way by which they may succeed in calling attention of the American people.

The prejudice against the Mongolian Race in this country is still very strong. It has become even stronger of late on account of the question of Japanese Immigration. In view of the discriminations which are quite evident among the Americans themselves, owing to their different origins and ancestries, the prejudice against the Mongolian Race should not seem strange. But is it a Christian idea? Is it a principle of the American Constitution? America is a Christian nation, founded upon the great human document

which recognizes the equality of all men. Even if the American people should not care for the friendship and good will of other races, would they forget this great principle of their own?

In this great principle, we Chinese, as well as other races, shall have faith and hope for the future.

APPENDICES

A P P E N D I X I

The Chino-American Treaty of 1880

Article I

Whenever in the opinion of the Government of the United States the coming of Chinese Laborers to the United States, or their residence therein, affects or threatens to affect the interests of that country, or to endanger the good order of the said country or of any locality within the territory thereof, the Government of China agrees that the Government of the United States may regulate, limit, or suspend such coming and residence, but may not absolutely prohibit it. The limitation or suspension shall be reasonable, and shall apply only to Chinese who may go to the United States as laborers, other classes not being included in the limitations. Legislation taken in regard to Chinese laborers will be of such a character only as is necessary to enforce the regulation, limitation, or suspension of immigration, and immigrants shall not be subject to personal maltreatment or abuse.

Article II

Chinese subjects, whether proceeding to the United States as teachers, students, merchants, or from curiosity, together with their body and household servants, and Chinese laborers who are now in the United States shall be allowed to go and come of their own free will and accord, and shall be accorded all the rights, privileges, immunities, and exemptions which are accorded to the citizens and subjects of the most favored nation.

Article III

If Chinese laborers, or Chinese of any other class, now either permanently or temporarily residing in the territory of the United States, meet with ill treatment at the hands of any other persons, the Government of the United States will exert all its power to devise measures for their protection and to secure to them the same rights, privileges, immunities, and exemptions as may be enjoyed by the citizens or subjects of the most favored nation, and to which they are entitled by treaty.

Article IV

The high contracting powers having agreed upon the foregoing articles, whenever the Government of the United States shall adopt legislative measures in accordance therewith, such measures will be communicated to the Government of China. If the measures as enacted are found to work hardship upon the subjects of China, the Chinese Minister at Washington may bring the matter to the notice of the Secretary of State of the United States, who will consider the subject with him; and the Chinese Foreign Office may also bring the matter to the notice of the United States minister at Peking and consider the subject with him, to the end that mutual and unqualified benefit may result.

In faith whereof the respective Plenipotentiaries have signed and sealed the foregoing at Peking, in English and Chinese, being three original of each text of even tenor and date, the ratifications of which shall be exchanged at Peking within one year from date of its execution.

Done at Peking, this seventeenth day of November, in the year of our Lord, 1880. Kuanghsu, sixth year, tenth moon, fifteenth day.

JAMES B. ANGELL. (Seal.)

JOHN F. SWIFT. (Seal.)

WM. HENRY TRESCOT. (Seal.)

PAO CHUN. (Seal.)

LI HUNG TSAO. (Seal.)

A P P E N D I X I I

A Classified List of Important Chinese Firms in the United States

TRADING COMPANIES:

China-American Trading Co., 37 Union Sq.,
New York City.

China Commercial Co., 2 Rector St., New
York City.

China Mercantile Corp., Woolworth Bldg.,
New York City.

Chinese Trading Co., 531 Grant Ave., San
Francisco, Cal.

Chino-American Trading Corp., 30 W. 22nd
St., Chicago, Ill.

Great China Corp., 19 S. Wells St., Chicago,
Illinois.

Kwong Cheung & Co., 151 E. 26th St., New
York City.

Lin Fong Co., 109 Lexington Ave., New York
City.

Nantoon Co., The, 303 Fifth Ave., New York
City.

Nanyang Bros., Inc., 680 Fifth Ave., New York
City.

New China Trading Co., Grand Rapids, Mich.

Oriental Co., 2203 Wentworth St., Chicago,
Illinois.

Oriental Co., 874 Stockton St., San Francisco,
California.

Sincere Trading Co., 18 E. 30th St., New York
City.

Wah Chang Trading Corp., Woolworth Bldg.,
New York City.

THE REAL CHINESE

Wah Man Co., 259 Fifth Ave., New York City.
Yang-Tse Corp., 50 Church St., New York City.

BANKS:

Bank of Canton, 1 Wall St., New York City.
Canton Bank, 500 Montgomery St., San Francisco, Cal.
Chinese Merchants' Bank, Woolworth Bldg., New York City.

STEAMSHIP LINE:

China Mail S. S. Co., 500 Montgomery St., San Francisco, Cal.

SHIPPING AND TRUCKING COMPANIES:

Canton Express Co., 11 Brenham Place, San Francisco, Cal.
Canton Trucking Co., 49 Mott St., New York City.
China Draying Co., 156 Waverly Pl., San Francisco, Cal.
China Shipping Co., 110 Front St., New York City.

ART GOODS STORES:

Canton Importing Co., 2647 Broadway, New York City.
Chinese Bazaar Co., 2626 Broadway, New York City.
City of Hankow Co., 406 Grant Ave., San Francisco, Cal.
Kwong Sun Chong Co., 30 Mott St., New York City.
Kwong Yuen Co., 253 Fifth Ave., New York City.
Long Sang Ti Co., 323 Fifth Ave., New York City.

Ming Sun Co., 2 East 33rd St., New York City.
Nanking Fook Wah Co., 701 Grant Ave., San Francisco, Cal.

Quong Chun & Co., 709 Jackson St., San Francisco, Cal.

Sing Chong Co., Grant Ave., San Francisco.

Sing Fat Co., Grant Ave., San Francisco, Cal.

Soy Kee & Co., 7 Mott St., New York City.

SPECIALTIES:

Antiques—Ton-Ying & Co., 605 Fifth Ave., New York City.

Bamboo Baskets—China-American Trading Co., 37 Union Square, New York City; Fo Sing Yuen Co., 104 E. 16th St., New York City.

Fish, Dried—Mee Meng Jan & Co., Tornandina, Fla.; Tou Loy & Co., 339 Chartres St., New Orleans, La.

Ginseng—Chang Chaw Bros., 104 W 16th St., New York City.

Knitting—Canton Hosiery Mfg. Co., 94 Warren St., New York City; Min Hing Knitting Co., 655 King St., Seattle, Wash.

Needle Work—Chinese Needle Work Co., 37 E. 28th St., New York City.

Packing—Tso Lam Packing Co., 2129 Archer Ave., Chicago, Ill.

Poultry—Kwong Sang Poultry Market, 190 Worth St., New York City.

Straw Goods—Ching Kong & Co., 565 Broadway, New York City.

Tea—Chinese Tea Co., 1027 Stockton St., San Francisco; Oriental Tea & Merchandise Co., 22 S. 8th St., St. Louis, Mo.

THE REAL CHINESE

Toggery—The China Toggery, 929 Market St., San Francisco.

Tobacco—Nanyang Bros. Tobacco Co., 680 Fifth Ave., New York City.

SUNDRY GOODS STORES:

Chew Chong Tai Co., 905 Grant Ave., San Francisco.

Mee Wah Yuen Co., 28 Pell St., New York City.

Quong Lee Co., 848 Grant Ave., San Francisco.

Quong Mee Yuen Co., 16 Pell St., New York City.

Quong Yuen Shing Co., 32 Mott St., New York City.

Quong Tai Chong Co., 30 Pell St., New York City.

Shing Tai & Co., 852 Grant Ave., San Francisco.

Shing Shun & Co., 909 Grant Ave., San Francisco.

Shun Yuen Hing Co., 849 Grant Ave., San Francisco.

Sun Kwong On Co., 28 Mott St., New York City.

Ti Hang Lung Co., 846 Grant Ave., San Francisco.

DRUG STORES:

Far East Drug Co., 551 Clark St., Chicago.

Kin Quon Herb Co., 1049 Stockton St., San Francisco.

Kung Wo Co., 41 Mott St., New York City.

Republic Drug Co., 704 Grant Ave., San Francisco.

Shanghai Co., 48 Mott St., New York City.
Yan On Drug Co., 729 Washington St., San Francisco.

NOODLE MANUFACTURING COMPANIES:

Asia Noodle Co., 10 Pell St., New York City.
Canton Noodle Factory, 1135 Stockton St., San Francisco.

Chinese Noodle Mfg. Co., 2210 Archer Ave., Chicago.

Hong Kong Noodle Co., 152 W. 22nd St., Chicago.

Hong Kong Noodle Co., 950 San Pedro St., Los Angeles.

Hop Yuen Noodle Co., 195 Harrison Ave., Boston, Mass.

Republic Noodle Co., 233 Plane St., Newark, New Jersey.

Republic Noodle Factory, 1117 Stockton St., San Francisco.

Three Stars Noodle Co., 2127 Archer Ave., Chicago.

Tsue Chong Co., 412 Eighth Ave., S., Seattle, Washington.

Yat Gaw Main Co., 192 Park Row, New York City.

Wing Yee Yuen Co., 41 Mott St., New York City.

JEWELRY STORES:

Ching Chong Co., 37 Mott St., New York City.
Ching Chung Co., 728 Jackson St., San Francisco.

Lai Sang Co., 724 Jackson St., San Francisco.

Thos. G. Hong, 2129 Wentworth Avenue,
Chicago.

Tin Fook Co., 737 Jackson St., San Francisco.

Tin Hing Co., 732 Jackson St., San Francisco.

Tie Sang Co., 737 Jackson St., San Francisco.

Tin Sang Co., 2131 Wentworth Ave., Chicago.

Tin Yuen Co., 1005 Grant Ave., San Francisco.

Tong Gom Watch Co., 2121 Wentworth Ave.,
Chicago.

A P P E N D I X I I I

A List of Important Chinese Organizations in America

Chinese Benevolent Associations, in all large cities.

Chinese-American Citizens Alliances, in all large cities.

Chinese Free Masons' Associations, in all large cities.

Chinese Nationalists' League, in all large cities.

Chinese Reform Party, in all large cities.

Chinese Chambers of Commerce, San Francisco and New York.

On Leong Merchants' Associations, in large Eastern cities.

Chinese Restaurants Owners' Association, 16 Mott St., New York City.

New England Restaurants Association, 19 Harrison Ave., Boston, Mass.

Chinese Students' Christian Association, 347 Madison Ave., New York City.

Chinese Students' Alliance, Movable.

Chinese Young Men's Christian Associations: 830 Stockton St., San Francisco, Cal.; 8th St., Seattle, Wash.; 9 Pell St., New York City; 72 Tyler St., Boston, Mass.; 250 W. 22nd St., Chicago, Ill.

Chinese Young Women's Christian Associations: 727 Harrison St., Oakland, Cal.; 897 Sacramento St., San Francisco, Cal.; 42 Mott St., New York City.

Chinese Seamen's Institute, 211 Park Row, New York City.

A P P E N D I X I V

A List of Chinese Publications in America

1. IN CHINESE

DAILIES

The Chinese World, 736 Grant Ave., San Francisco, Cal.

The Young China, 881 Clay St., San Francisco, Cal.

The Chinese Republic Journal, 18 Waverly Place, San Francisco, Cal.

Chung Sai Yat Po, 800 Sacramento St., San Francisco, Cal.

Kung Shong Yat Po, 247 West 22nd St., Chicago, Ill.

WEEKLIES

Chinese Republic News, 108 Park Row, New York City.

Chinese Reform News, 176 Park Row, New York City.

Mun Hey Weekly, 16 Pell St., New York City.

MONTHLY

The Young China Magazine, 751 Clay St., San Francisco, Cal.

2. IN ENGLISH

MONTHLIES

China Review, 233 Broadway, New York City.

The Chinese Students' Monthly, 225 W. 110th St., New York City.

QUARTERLY

Chinese Y. M. C. A. Fellowship Notes, 347 Madison Ave., New York City.

A P P E N D I X V

A List of Christian Missions Undertaken by or in Conjunction With the Chinese Christians in America

NORTHERN CALIFORNIA

Berkeley, 1917 Addison St., Congregational.
Berkeley, 2605 Regent St., Methodist Episcopal.
Oakland, 619 Harrison St., Presbyterian.
Oakland, 321 Eighth St., Methodist Episcopal.
Oakland, 320 Sixth St., Episcopal.
Oakland, 615 Webster St., Cumberland Presbyterian.
Oakland, 823 Webster St., Independent Baptist.
Sacramento, 906 Fourth St., Baptist.
Sacramento, 915 Fifth St., Methodist Episcopal.
Sacramento, 622 I St., Congregational.
San Francisco, 1 Waverley Pl., Baptist.
San Francisco, 936 Stockton St., Independent Baptist.
San Francisco, 925 Stockton St., Presbyterian.
San Francisco, 966 Clay St., Episcopal.
San Francisco, 829 Stockton St., United Christian
San Francisco, 920 Washington St., Methodist Episcopal.
San Francisco, 21 Brenham Pl., Congregational.
San Francisco, 1858 Laguna St., Congregational.
San Francisco, 855 Jackson St., Cumberland Presbyterian.
Locke, Baptist.
San Jose, 591 N. 5th St., Methodist Episcopal.

SOUTHERN CALIFORNIA

Bakersfield, 2010 O St., Congregational.
Los Angeles, 734 9th Pl., Congregational.
Los Angeles, 408 N. Los Angeles St., Presbyterian.

THE REAL CHINESE

Los Angeles, 511 N. Los Angeles St., Methodist Episcopal.

Mexicali, Methodist Episcopal.

Pasadena, 510 N. Lake Ave., Methodist Episcopal.

San Diego, 645 First St., Congregational.

San Rafael, 926 C St., Presbyterian.

ARIZONA

Phoenix, S. Central Ave., Methodist Episcopal.

WASHINGTON

Seattle, 625 Washington St., Baptist.

Walla Walla, 15 N. 6th St., Interdenominational.

ILLINOIS

Chicago, 225 W. 22nd St., Interdenominational.

Chicago, 2181 Archer Ave., Independent.

PENNSYLVANIA

Philadelphia, 1002 Race St., Methodist Episcopal

Philadelphia, 1006 Race St., Baptist.

NEW YORK

New York, 225 E. 31st St., Presbyterian.

New York, 13 Doyers St., Baptist.

New York, 9 Pell St., Independent.

MASSACHUSETTS

Boston, 16 Oxford St., Interdenominational.

Boston, 72 Tyler St., Independent.

